THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. VII Philadelphia, December, 1918 No. 3

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (*a*) By disseminating news of the Diocese, its institutions, parishes and missions.
   (*b*) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (*a*) By publishing reports and appeals.
   (*b*) By recording current news and events.

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THE BISHOP OF THE DIOCESE
THE BISHOP SUFFRAGAN

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Confirmation Appointments for December and January

December 1. First Sunday in Advent

A. M. LANSDOWNE—*St. John the Evangelist Church*, The Bishop
Evg. PHILADELPHIA—*House of Prayer, Branchtown*, The Bishop
A. M. VALLEY FORGE AND GULPH MILLS, The Bishop Suffragan
Evg. PHILADELPHIA—*St. Nathanael's Church*, The Bishop Suffragan

December 4. Wednesday

Evg. PHILADELPHIA—*Christ Church, Franklinville*, The Bishop
Evg. PHILADELPHIA—*St. Alban's Church, Roxboro*, The Bishop Suffragan

December 8. Second Sunday in Advent

A. M. PHOENIXVILLE—*St. Peter's Church*.....The Bishop
Evg. PHILADELPHIA—*St. Gabriel's Church*.....The Bishop
A. M. CONSHOHOCKEN—*Calvary Church*, The Bishop Suffragan
P. M. PHILADELPHIA—*St. Luke's Church, Germantown*, The Bishop Suffragan

December 11. Wednesday

Evg. PHILADELPHIA—*Holy Innocents' Church, Tacony*, The Bishop Suffragan

December 13. Friday

Evg. PHILADELPHIA—*St. Luke's Church, Bustleton*, The Bishop Suffragan

December 15. Third Sunday in Advent

A. M. PHILADELPHIA—*Church of the Advocate*.....The Bishop
Evg. PHILADELPHIA—*Church of the Covenant*.....The Bishop

December 20. Friday

Evg. LANGHORNE—*St. James's Church*.....The Bishop
Evg. PHILADELPHIA—*Annunciation Church*, The Bishop Suffragan

December 22. Fourth Sunday in Advent

A. M. ORDINATION.....The Bishop
Evg. PHILADELPHIA—*Calvary Church, Germantown*, The Bishop
Evg. PHILADELPHIA—*St. Peter's Church, Germantown*, The Bishop Suffragan
A. M. PHILADELPHIA—*St. Timothy's Church, Roxboro*, The Bishop Suffragan

December 29. First Sunday after Christmas

A. M. PHILADELPHIA—*St. George's Church, Richmond*, The Bishop
Evg. PHILADELPHIA—*St. George's Church, Venango*, The Bishop

January 5. Second Sunday after Christmas

A. M. PHILADELPHIA—*St. Barnabas' Church, Kensington*, The Bishop
Evg. PHILADELPHIA—*Church of the Good Shepherd, Kensington*.....The Bishop
P. M. PHILADELPHIA—*Church of St. James the Less*, The Bishop Suffragan

January 8. Wednesday

Evg. PHILADELPHIA—*St. Augustine's Church*.....The Bishop

January 10. Friday

Evg. PHILADELPHIA—*Emmanuel Church, Kensington*, The Bishop Suffragan

January 12. First Sunday after Epiphany

Evg. PHILADELPHIA—*St. John Chrysostom's Church*, The Bishop
Evg. PHILADELPHIA—*St. Clement's Church*, The Bishop Suffragan

January 15. Wednesday

Evg. PHILADELPHIA—*Church of the Messiah, Port Richmond*, The Bishop

January 17. Friday

Evg. PHILADELPHIA—*St. George's Church, West*, The Bishop Suffragan

January 19. Second Sunday after Epiphany

A. M. PHILADELPHIA—*St. Simeon's Church*.....The Bishop
Evg. PHILADELPHIA—*St. Luke's Church, Kensington*, The Bishop
A. M. PHILADELPHIA—*St. John's Church, Northern Liberties*, The Bishop Suffragan
P. M. PHILADELPHIA—*St. Sauveur's Church*, The Bishop Suffragan

January 22. Wednesday

Evg. PHILADELPHIA—*St. Stephen's Church*.....The Bishop

January 24. Friday

Evg. PHILADELPHIA—*St. Thomas's Church*, The Bishop Suffragan

January 26. Third Sunday after Epiphany

A. M. PHILADELPHIA—*Church of the Incarnation*...The Bishop
Evg. PHILADELPHIA—*St. Matthias's Church*.....The Bishop
A. M. PHILADELPHIA—*Gloria Dei Church*, The Bishop Suffragan
Evg. PHILADELPHIA—*St. Mary's Chapel*, The Bishop Suffragan

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General Secretary

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

VOL. VII. No 3. PHILADELPHIA, DECEMBER, 1918 15 cents a copy $1.00 a year.

Christmas and the Christmas Fund

Our Diocesan Christmas Fund, for the support of aged and infirm Clergy of this Diocese, and of widows and children of deceased Clergy, still has thirty-eight beneficiaries upon its list. None of these are eligible for pensions under the new Church Pension Fund established two years ago. *Unless our own Christmas Fund continues to take care of them they have none to look to for support.*

The Christmas Fund Still an Urgent Need

This fact must be kept steadily in view. We are likely to forget it. Now that the new Pension Fund is in successful operation, we are likely to discharge our consciences of all other obligations for clerical relief, and all the more so because of the many other causes that are pressed upon us in these days. This must not be. We cannot be willing that one penny shall be lacking of the pitifully small allowances on which these our beneficiaries depend.

Do Not Forget It

As I have said they are not eligible under the new Pension Fund. We must not blame the Fund for this. Its main purpose, which the Church so heartily approved, was to secure in the future reasonable pensions for all our Clergy in active service when the Fund was put in operation and those who were ordained subsequently. That has been done, and it is one of our most notable achievements. We cannot be too devoutly thankful for it. But more than that has not been done and could not have been done without asking from the Church such an immense sum of money in addition as would have jeopardized the entire proposition. It would have been bad business and very short-sighted charity to have missed a possible good (and a great good) by aiming at an impracticable best.

The Limitations of the Pension Fund

Therefore we are not to blame the new Fund that some of our old obligations still continue. Rather we should relieve the new Fund of all possible reproach and misundertanding by our loyal and generous care for those for whom it is not able to provide.

We Must Make it Up

And this old obligation which we are bound in honor to discharge will become annually less and less. Last year it was $6,000. This year $5,000 will suffice. That is to say, the assured income of the Christmas Fund from its investments, as supplemented by $5,000 from our congregations on Christmas Day, will secure to all our beneficiaries the amounts which we are pledged to give them.

Five Thousand Dollars will Suffice

I confidently trust that at this Christmas, with peace once more given to the world, when the Christmas spirit of love and thankfulness should be more fervent and whole hearted than at any other Christmas in our whole experience, this blessed and gracious ministry of love and gratitude may find its full expression.

Philip A. McAllister

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After War, What?

The moment the end of the war came to be actually in sight, the question how to return to a peace status and how to deal with the problems that would then arise immediately began to engage the minds of men in all the warring nations. First comes demobilization, the dispersing of the men and materials gathered together for fighting, and their return to the industries of peace. But much has been learned in conducting war and in organizing countries for war that can be turned to good account in normal times, so it is proposed to profit by what we have learned and by reconstructing, to some extent, our old life when we take it up again.

Nor should the Church fail to profit by the

The Church and Demobilization

discoveries made and the lessons learned during the last eighteen months. In the Diocese as a whole, and in almost every parish as well, by the war have developed heretofore untried methods of work and the various activities necessitated have brought to light much unexpected executive ability and energy. It would be the loss of a great opportunity both in the Diocese and in the parishes if no use were made of these newly-discovered methods and abilities by the Church in the days of peace that are coming. Just as the Government hopes to so manage the demobilization of the soldiers that they will not return to idleness but to useful industry, so the Church should spare no effort to endeavor to find fields of usefulness for the bands of willing and efficient war workers whose activities have been such a conspicuous feature of the period we have just passed through. The Liberty Loan Campaigns, the War Chest Drive and similar projects were successfully engineered by men of whom a large proportion are Churchmen. The talents and energies, and especially the experience of these men in those large undertakings ought to be made use of in some way for the benefit of the work of the Church in the Diocese, and we are happy to say that plans to do that are being worked out and will be announced in the near future. Meanwhile we may say that the Every Member Campaign, which is to take place in Philadelphia and vicinity in the week of March 23-30th, and in the country districts at a date to be announced later, will give opportunity for using all the ability and energy we can command. And at this very time the Advent Call undertaking of the women is making use of ability and character developed in the various Red Cross activities and in fighting the epidemic. The clergy have gained knowledge of the capacities of many of their parishioners, and the latter have gained confidence in themselves, and have learned the joy of being useful. There is a tide in the affairs of churches as well as in those of men, and those that fail to take it at the flood, because waiting for a more convenient season, sail all the time in the shallows and never voyage out into the deeps of real accomplishments.

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The Church Missionary Calendar

About this time last year the Church News published a paragraph headed, "A Missionary Calendar." That must have been a typographical error, for, as everyone in the Diocese knows, the Church Missionary Calendar published in this Diocese by the R. L. M. Mission Study Class Alumnae is the Missionary Calendar par excellence of the American Church. It has become an institution of the Diocese, and is widely known throughout the Church. This year it makes its appearance in a new form, and we warmly congratulate the editors on the change, for we are sure it will add greatly to its usefulness. For several years past it has been becoming more of a handbook of information than a calendar, the two functions not being very easy to combine. This year it has frankly assumed the form of a handbook of information about the missionary work of the Church in all its forms, the information being fed to the reader in weekly doses of one page each, one for each Sunday in the year. One Sunday it will be a description of some missionary district by its bishop, followed by a suitable prayer. On the opposite page will be found further particulars, such as the names and addresses of all the missionaries in the district. On another Sunday it will be a description of some Church organization. Without doubt it contains information not to be found in any other one publication. An index adds much to its usefulness. We venture to suggest that even the clergy would benefit by reading each Sunday portion. So many changes take place that if some of us had to take an examination of Who is Bishop of What? it is to be feared we would not pass! The calendar may be obtained from the Educational Department at the Church House, at 35 cents a copy, postpaid. You cannot be a well-informed church member without it.

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A Parallel

One day Christ came across a maniac, who lived among the tombs and was so fierce and dangerous that people feared to pass that way. Attempts had been made to restrain him by force, and he had even been bound with chains; but, so great was his insane strength, he had broken the chains and regained his liberty. But association with Christ effected a cure which force could not, and when the villagers came out they found the erstwhile maniac sitting at Christ's feet, clothed and in his right mind. Germany has been insane, possessed with a legion of demons of militarism. Merely binding Germany with chains, trying to keep her harmless by endeavoring to provide that she shall be always powerless will not answer, for eventually she would break the chains and again become a menace. If she is allowed to believe that it was merely physical power that overcame here she will look forward to, and eventually begin to prepare for the first time when she will be able to make a better showing. The real task is to convince the Germans that they were not overcome by power alone, but a better theory of life, and to assure them that if they will sit at the feet of Christ, they can regain a right mind, acquire the habiliments of civilized nations, and have their place in the sun.

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Progress of Prohibition

Owing to the slowness with which the figures came in, the greater interest in the results as to

Congressmen, and the exciting war news, probably few people are aware of the serious, if not fatal, blows dealt the liquor traffic in the last election. It may therefore be worth while to state some of the results. Four States, Florida, Nevada, Ohio and Wyoming, went "dry." In Ohio alone 5000 saloons will close on May 27th next, and when one considers the misery-producing, home-wrecking capacity of even one saloon the closing of five thousand of them calls for the Doxology. 80 out of 88 counties went dry, as did also Columbus and Akron. The Legislature will ratify the National Prohibition Amendment, as will also the Legislatures of the States named above, as well as those of a number of States which did not adopt Prohibition. Ratification appears to be assured, for 14 States have already ratified, and 23 Prohibition States have yet to vote, and only 36 States in all are required. Even in Pennsylvania the chances for ratification are better than one might suppose from the newspapers.

No Reaction

The vote in several States compared with that of former years is interesting. In Ohio a "wet" majority of 1200 last year (only obtained by correcting two "mistakes" in Cincinnati) has been changed to a dry majority of over 24,000. Missouri's wet majority of 90,000 last year has been reduced to a mere 10,000, and the dry majority outside of St. Louis has increased from 5000 to 40,000. In Washington State the people voted on a "bone dry" law which had been referred to them, and sustained it by a 3 to 1 vote. Each year, for three years, Washington has given increasing majorities in favor of prohibition, showing increasing satisfaction with the system. Utah put prohibition into its constitution, after 15 months' experience with a Prohibition law, and defeated officials who were opposed to it. In Colorado, where there is a vicious "permit" clause in the present law a "bone dry" law was submitted to the voters and adopted by a 40,000 majority and an Attorney General who stood for lax enforcement of the law was retired to private life.

War-Time Prohibition

At this writing word comes that Congress has passed the War-Time Prohibition act, to take effect next July, and to continue during the period of demobilization. By the end of that period we may have Constitutional prohibition. In the meantime the bold experiment of a "dry" army and navy has abundantly vindicated itself. American soldiers were repeatedly sent "over the top" without being alcoholized after the manner of the English and French, and proved themselves second to none in what they accomplished. The last attempt the Germans made to advance on the night of "Bastile Day," their calculation being that many French officers and men would celebrate the occasion by getting drunk. As a matter of fact they were not so very wrong in their calculations. But they forgot to take account of the "idiotic," unalcoholized Yankees, who were very much on the alert, and they it was who, serving French guns, laid down the anticipatory barrage that foiled the Hun attack. Some years ago, William Hohenzollern, when he was Emperor of Germany, declared that the next great war would be won by the nation that drank the least. It appears to be about the only one of his prophecies that has come true. The army that went forward and never retired was a Prohibition army.

The opponents of Prohibition who for ten years and more have been referring to its progress as a "wave," and are still predicting that it will presently recede, are looking for what they wish would take place, not what there is the slightest reason to expect to happen. No State or large city adopting the system has ever given it up. Why should others be to timid about adopting it? The doubts that once were dictated by intelligent caution are now indicative of something else. But the official organ of the liquor traffic has no doubts as to what is coming. It says: "There can be no peace for King Booze short of unconditional surrender. The results of the election were anticipated by every intelligent man in the trade."

Victory Sunday, the first after the signing of the armistice, was observed in churches throughout the city yesterday with services of thanksgiving. In churches of all denominations national anthems of the Allies were sung, from flag-decked chancels clergymen voiced the joyousness of a nation freed from the sorrow, sacrifices, restraints, anxieties of war. A note of warning, the importance of finding solution for grave problems of reconstruction, was sounded from many pulpits.

More than 400 members of Urquhart Auxiliary No. 3, of the Red Cross attended service at 3.30 o'clock in historic old Christ Church, where addresses were delivered by the Rev. Louis C. Washburn and by John Wanamaker, in whose store the auxiliary does its work. More than 100 of the women were in uniform and their three banners hung in the chancel.

Doctor Washburn said that with the arrival of the period of reconstruction it is time for many war work organizations to quit work. "We are not looking for a continuance of military domination," he said. "This was a war against war."

Nearly 1200 persons, many of them the families and friends of Pershing's heroes, attended a special service of praise and thanksgiving for peace and victory at 4 o'clock in the Church of S. Luke and the Epiphany. The auditorium was decorated with flags of the Allies, the national anthems of these nations were played by organ, trumpets and trombones. Delegations of nurses, Emergency Aid workers and members of other war work organizations were in the auditorium. The Rev. David M. Steele delivered a patriotic address.

An anthem, "Kipling's Recessional," with full orchestral accompaniment, composed by H. Alexander Matthews, organist of St. Luke's Church, was sung for the first time in this city. The program also included the "Gloria in Excelsis," from Mozart's Twelfth Mass, in Latin; a Te Deum, "For the Times," by Oxenham and Oakeley; the "Battle Hymn of the Republic," and Stainer's "Sevenfold Amen."

The Diocese of Pennsylvania

THE CHURCH HOUSE
1129 WALNUT STREET
PHILADELPHIA

To my Friends in the Diocese of Pennsylvania:

As a member of our Church in the Diocese of Pennsylvania I ask you to consider:

That our Diocesan Missions take care of

23 Mission Churches in the City of Philadelphia.

24 Mission Churches in the Rural Districts.

46 Missionaries are supported for these Churches and their purposes.

Our Diocesan Missions minister to the French, Italians, Poles, Jews, Colored People, the Deaf and Dumb, etc. The Missionaries to all these people must be supported.

The Diocesan Convention voted for these purposes $40,800, of which thus far about $20,000 has been received from the Parishes.

Parishes and Private Individuals were appealed to for the immediate and pressing demands due to the deficit of last year, $7000; they have given for this purpose $3500. The remaining deficit of $3500, and the amount of $20,000 required for the Apportionment of this year, a total of $23,500, should be made up before December 31st.

May I count upon your individual assistance, as the Treasurer of the Board of Missions informs me that his account is over-drawn?

Foreign Missions and the Domestic Missions within our Nation's boundaries have always been urged under the injunction to go into all the world and preach the Gospel, but modern conditions have brought hundreds of thousands from all the world right into our City, to be ministered to without the expense of our going to them in distant lands.

Faithfully yours,

Philip M. Rhinelander

Bishop of Pennsylvania.

November 1, 1918.

Will you please send your cheque for as large a sum as you can to meet this emergency call, to me or to Mr. E. H. Bonsall, Land Title Building, Philadelphia, who is the Treasurer of the Board of Missions, giving the name of your Parish.

NOTE.—Additional copies of this appeal may be had at the Church House.

How Far Have the Parishes and Missions Met Their Missionary Obligations For the Year Ending December 31, 1918?

Below will be found a table of the Missionary obligations of the Parishes and Missions of the Diocese for both General and Diocesan Missions, and the amounts received for each. The amounts stated as received for General Missions and for Diocesan Missions are to November 1st. The figures for the latter were obtained from the Convocation treasurers, and some of them may have included amounts really belonging to the previous year, but received this year. Others have deducted such amounts.

Parish or Mission	General Missions		Diocesan Missions	
	Apportionment	Receipts	Apportionment	Receipts
Ambler, Trinity	$429.78	$138.50	$103.32	.....
Angora, Church Home for Children	.....	15.00	.....	.....
Ardmore, St. Mary's	1,614.68	1,246.05	388.15	388.15
Bala, St. Asaph's	1,835.68	1,035.50	441.28	235.00
Bristol, St. James'	139.82	46.90	33.61	.....
" St. Paul's	148.67	.....	35.74	.....
*Bryn Mawr, Redeemer	3,378.47	4,011.82	812.15	812.15
Buckingham, Trinity (Centreville)	48.48	20.75	11.63	.....
Centre Hill, Trinity	.27	.....	.06	.....
Cheltenham, St. Paul's	2,414.51	826.99	580.42	.....
* " Trinity Chapel	28.13	34.00	6.75	.....
*Chester, St. Luke's	95.11	96.00	22.86	7.75
" St. Paul's	1,723.67	1,416.82	414.36	47.54
* " St. Mary's	3.97	15.15	.96	1.00
Clifton Heights, St. Stephen's	88.37	56.80	21.24	.....
Coatesville, Trinity	427.37	347.75	102.74	102.74
Collingdale, Trinity	122.46	19.84	29.44	.....
Concord, St. John's (Ward P. O.)	10.88	8.59	2.61	.....
Conshohocken, Calvary	1,005.80	1,012.24	241.79	241.79
Darby, All Saints'	180.99	139.00	43.51	43.51
Dolington, St. Wilfred's	.45	.....	.45	.....
*Downingtown, St. James'	195.90	196.00 x75.00	47.09	50.24
Doylestown, St. Paul's	190.98	116.75	45.91	.....
*Eddington, Christ Church	59.86	60.86	14.39	14.39
Eddystone, St. Luke's	37.88	12.30	9.11	9.11
*Fallsington, All Saints'	9.61	14.00	2.31	2.47
Frosty Hollow, St. Giles'	.11	.....	.03	.....
Gulph, Trinity	26.34	.....	6.33	.....
*Great Valley, St. Peter's	14.00	16.00	3.36	3.36
Gwynedd, Messiah	467.71	335.69	112.43	73.69
*Hatboro, Advent	37.83	99.16	9.10	18.60
Highland Park, Holy Sacrament	131.07	93.00	31.51	31.51
Honeybrook, St. Mark's	69.60	69.86	16.73	16.78
Hulmeville, Grace	7.43	3.59	1.79	.....
Jenkintown, Our Saviour	1,891.54	1,681.58	454.71	454.71
*Kennett Square, Advent	17.51	25.00	4.20	5.89
King of Prussia, Mission	.....	25.13	.....	.....
*Langhorne, St. James'	73.39	73.39	17.64	.....
Lansdale, Holy Trinity	83.93	79.30	20.18	.....
Lansdowne, St. John Evangelist	1,096.01	342.00	263.47	263.47
Lower Merion, St. John's	657.80	665.00	158.13	158.13
*McKinley, St. Andrew's	1.29	8.34	.32	.....
Marcus Hook, St. Martin's	29.61	.....	7.11	7.11
Media, Christ Church	407.33	339.00	97.92	.....
Morrisville, Incarnation	21.49	.....	5.16	.....
Morton, Atonement	137.40	46.61	33.03	.....
*New London, St. John's (Kelton)	4.54	24.70	1.10	.....
Newton, St. Luke's	106.30	95.15	25.55	25.55
Norristown, All Saints'	639.34	522.35	153.69	100.00
" St. John's	1,058.07	619.99	254.35	47.27
Norwood, St. Stephen's	151.53	71.00	36.43	6.00
*Paoli, Good Samaritan	1,031.96	1,402.17	248.07	248.07
Parkesburg, Ascension	35.12	32.98	8.44	8.44
Perkiomen, St. James'	22.94	13.16	5.51	.....
*Pequea, St. John's	10.67	10.67	2.57	3.82
Philadelphia, Advent	41.21	.....	9.91	.....
" Advocate Memorial	1,586.54	499.00	381.39	213.66
" *All Saints' (Moyamensing)	554.31	785.00	133.25	.....
" *All Saints' (Lower Dublin)	581.95	1,216.71	139.90	184.37

Parish or Mission	General Missions Apportionment	General Missions Receipts	Diocesan Missions Apportionment	Diocesan Missions Receipts
Philadelphia, *All Souls' (For the Deaf)	$96.64	$96.64	$23.23	$23.23
" Annunciation	697.50	60.25	167.67	35.00
" Ascension	1,022.54	678.68	245.81	100.00
" Atonement Memorial	1,657.00	466.00	398.33	98.33
" Calvary (Germantown)	3,615.94	2,728.94	869.24	.....
" Calvary (West)	393.51	118.07	94.60	.....
" Christ Church	1,743.03	1,663.42	419.01	166.13
" Christ Church Chapel	817.58	230.68	196.54	109.73
" Christ Church (Germantown)	2,143.02	980.92	515.38	26.49
" Christ Church (Franklinville)	265.90	58.00	63.92	.....
" Christ Church Hospital Chapel	.....	11.00	.....	.....
" Covenant	958.17	330.00	230.33	100.00
" Crucifixion	183.97	142.52	44.23	44.23
" Emmanuel (Holmesburg)	324.99	167.08	78.13	.....
" Emmanuel (Kensington)	207.10	.....	49.79	.....
" *Epiphany (Sherwood)	644.09	657.61	154.83	146.48
" Epiphany (Germantown)	1,009.65	386.57	242.71	.....
" Galilee Mission	.....	5.00	.....	.....
" *Glorei Dei (Southwark)	701.92	734.15	168.74	79.82
" Good Shepherd (Kensington)	303.75	303.75	73.02	73.03
" Grace	1,147.17	557.77	275.77	.....
" Grace (Mt. Airy)	2,119.29	2,001.11	509.46	511.49
" *Holy Apostles'	6,475.74	7,504.96	1,556.71	1,058.44
" Holy Comforter Memorial	465.06	317.00	111.80	29.21
" Holy Comforter (West)	345.63	140.30	83.09	.....
" Holy Communion Memorial	1,113.84	873.44	267.76	21.60
" Holy Innocents' (Tacony)	281.27	153.32	67.62	22.57
" Holy Trinity	7,408.51	7,879.75	1,780.94	1,521.53
" Holy Trinity Memorial Chapel	398.27	374.80	95.74	96.08
" *House of Prayer	64.10	75.00	15.41	15.41
" Home for Consumptives	.....	34.47	.....	.....
" Home of Merciful Saviour	.....	187.20	.....	.....
" House of the Holy Child	.....	.....	.....	.....
" Incarnation (Drexel Hill)	.....	61.27	.....	.....
" Incarnation	1,746.49	662.00	419.84	.....
" *L'Emmanuello	12.22	34.72	2.94	.....
" Mediator Chapel	1,414.95	271.30	340.14	.....
" Messiah (Port Richmond)	128.09	57.12	30.79	30.80
" Prince of Peace Chapel	848.72	768.27	204.03	63.13
" Redemption	760.23	396.00	182.75	.....
" Resurrection	1,617.61	428.02	388.86	199.49
" St. Alban's (Olney)	252.61	100.00	60.72	.....
" St. Alban's (Roxborough)	120.41	55.00	28.95	.....
" St. Ambrose	232.94	175.72	56.00	46.02
" St. Andrew's (Eighth Street)	945.06	559.85	227.18	227.00
" St. Andrew's (West)	1,500.69	319.78	360.75	43.55
" St. Augustine's	254.01	.....	61.06	61.06
" St. Barnabas (Kensington)	299.41	165.04	71.98	5.67
" St. Barnabas' (West)	356.84	163.00	85.78	.....
" *St. Barnabas' (Germantown)	125.28	128.28	30.12	30.12
" St. Bartholomew's	278.54	94.83	66.96	.....
" St. Bartholomew's (Wissonoming)	121.95	100.12	29.31	29.31
" St. Clement's	4,255.56	3,550.63	1,023.00	621.59
" St. Cyprian's	10.31	6.00	2.48	2.48
" St. David's (Manayunk)	509.12	43.59	122.39	.....
" St. Elizabeth's	357.73	52.38	86.00	113.61
" St. Gabriel's	50.63	.....	12.17	8.00
" *St. George Chapel (Venango)	11.09	44.36	2.67	2.67
" St. George's (Richmond)	293.72	294.36	70.61	70.61
" St. George's (West)	316.50	125.63	76.09	.....
" St. James'	9,461.90	859.22	2,274.55	1,000.00
" St. James' (Hestonville)	339.31	122.75	81.57	.....
" St. James' (Kingsessing)	514.63	58.00	123.71	123.71
" St. James-the-Less (Falls of Schuylkill)	799.34	589.89	192.15	192.15
" St. John (Northern Liberties)	133.19	60.00	32.02	.....
" St. John's (Free)	486.66	50.00	116.99	.....
" St. John Baptist (Germantown)	203.01	19.24	48.80	.....
" St. John Chrysostom	199.85	35.25	48.04	48.04
" St. John Evangelist	132.32	.....	31.81	21.19
" St. Jude and the Nativity	1,111.91	187.00	267.29	100.00

Parish or Mission	General Missions Apportionment	General Missions Receipts	Diocesan Missions Apportionment	Diocesan Missions Receipts
Philadelphia, St. Luke and Epiphany	$7,788.69	$443.91	$1,872.33	$773.14
" *St. Luke the Beloved Physician (Bustleton)	144.55	144.55	34.75	41.60
" St. Luke's (Kensington)	831.27	555.94	199.83	61.59
" St. Luke's (Germantown)	3,969.42	1,911.54	954.21	954.21
" St. Mark's (Frankford)	1,539.20	415.00	370.01	.....
" St. Mark's	4,997.15	2,453.71	1,201.27	143.71
" St. Martin's (Oak Lane)	695.89	190.97	167.28	13.42
" St. Martin's-in-the-Fields	4,694.69	4,592.78	1,128.56	1,381.37
" St. Mary's (West)	2,776.82	912.41	667.52	667.52
" St. Matthew's (Francisville)	2,252.32	1,948.38	541.43	100.00
" St. Matthias'	997.41	506.04	239.77	.....
" St. Michael's	1,187.01	649.83 x75.00	285.34	135.11
" *St. Michael and All Angels'	97.98	100.00	23.55	4.00
" St. Monica's	162.30	23.00	39.01	39.01
" St. Nathaniel's	515.41	149.00	123.90	.....
" St. Paul's (Chestnut Hill)	4,917.77	5,781.66	1,182.18	1,182.26
" St. Paul's Memorial (Overbrook)	3,309.08	904.15	795.47	795.47
" *St. Paul's (Aramingo)	320.00	345.70	77.09	77.09
" St. Paul's Memorial (Fifteenth and Porter Streets)	678.34	480.00	163.07	108.65
" St. Peter's	4,885.57	4,912.81	1,174.44	731.98
" St. Peter's (Germantown)	3,201.12	1,488.78	769.52	300.00
" St. Philip's	1,217.90	588.54	292.77	.....
" St. Sauveur	74.27	.....	17.85	11.90
" St. Simeon's (Bishop Steven's Memorial)	1,109.26	357.50	266.65	125.00
" St. Simon the Cyrenian	750.73	647.71	180.47	41.07
" St. Stephen's	4,954.08	1,893.97	1,190.91	.....
" St. Stephen's (Bridesburg)	426.34	55.00	102.49	.....
" *St. Stephen's (Wissahickon)	210.93	210.93	50.71	.....
" St. Thomas'	252.73	2.00	60.75	2.00
" *St. Timothy's (Roxborough)	1,203.08	1,361.58	313.01	.....
" *St. Titus' Mission (Elmwood)	2.30	16.50	.56	.56
" The Redeemer	.....	47.93	.....	6.98
" The Saviour (West)	4,208.47	1,751.40	1,011.68	511.68
" Transfiguration (West)	118.48	22.16	28.48	.....
" Trinity (Southwark)	218.66	.....	52.56	.....
" *Parish of Trinity Church (Oxford)	460.82	547.54	110.78	.....
" Zion	384.00	102.44	92.31	70.60
" *Phillips Brooks Memorial Chapel	96.65	96.72	23.23	16.23
Phœnixville, St. Peter's	880.31	686.04	211.62	211.62
Pottstown, Christ Church	369.19	308.19	88.75	22.75
Prospect Park, St. James'	130.94	42.14	31.48	31.48
*Quakertown, Emmanuel	6.00	60.71	1.44	1.44
Radnor, St. David's (Devon)	460.40	515.88 x94.94	110.68	110.68
" St. Martin's and Chapel at Ithan	381.61	396.24	91.74	91.74
Ridley Park, St. John Evangelist	.....	30.07	.....	.....
" " Christ Church	619.44	105.00	148.91	11.35
*Rockdale Calvary	120.04	125.00	28.86	36.42
Rockledge, Holy Nativity	358.77	.....	86.25	50.00
*Rosemont, Good Shepherd	2,676.83	3,203.83	643.48	.....
Royersford, Epiphany Mission	40.23	32.73	9.67	13.25
*Southampton, St. Columba	7.48	31.62	1.80	.....
Somerton, St. Andrew's	2.72	.....	.66	.....
Swarthmore, Trinity Mission	118.98	48.70	28.60	.....
Upper Merion, Christ Church	264.29	272.01	63.53	63.53
Upper Providence, St. Paul's Memorial (Oaks)	68.51	68.01	16.47	16.47
Valley Forge, Washington Memorial Chapel	283.18	142.00	68.07	25.00
Warwick, St. Mary's	22.60	.....	5.43	.....
Wayne, St. Mary's Memorial	1,765.07	932.44	424.31	146.31
Weldon, St. Peter's	120.37	41.07	28.94	.....
West Chester, Holy Trinity	978.93	930.57	235.33	235.33
West Vincent, St. Andrew's	.84	.....	.20	.20
West Whiteland, St. Paul's	105.23	107.65	25.30	25.30
*Whitemarsh, St. Thomas'	976.41	1,040.70	234.72	234.72
Willow Grove, St. Anne's	70.47	27.44	16.94	.....
Wyncote, All Hallow's Church	749.47	347.53	180.16	25.00
Wynnewood, All Saints'	322.40	180.00	77.50	77.50
Yardley, St. Andrew's	75.90	27.07	18.24	.....

In Memoriam

✠

For all the saints, who from their labors rest,
Who Thee by faith before the world confessed.
Thy Name, O Jesu, be forever blest.
Allelula.

Rev. Edward Stuart Hale

Thursday, October 17th, at the rectory, the Rev. Edward Stuart Hale, the rector of St. David's, Manayunk, fell a victim to the prevailing epidemic after an illness of about a week. The deceased had been rector of this important parish since 1912, where he was doing an increasingly effective and constructive work.

The son of a clergyman, Mr. Hale was an alumnus of St. Stephen's College and the General Theological Seminary. Ordained in 1911 he had served successfully as a curate in one of the Washington parishes for a year previous to coming to this Diocese. He was in his thirty-fourth year and is survived by his widow, the daughter of the Rev. W. C. Rodgers, D.D., president of St. Stephen's College, and two young children. Modest, unassuming and faithful to every responsibility, a fine spirit has been taken from us in his prime and a wide circle of friends feel the poorer for his loss.

B. S. S.

Major Benjamin Franklin Pepper

The Vestry of St. Paul's, Chestnut Hill, has suffered a deep and irreparable loss in the death of their fellow vestryman, Major Benjamin Franklin Pepper, Second Battalion, 313th Regiment, United States Expeditionary Force, who died of wounds received in action at Montfoucan, France, September 26th, 1918.

He was among the few who, four years ago, realized that the United States must take part in the present conflict. With far-sighted patriotism and unhesitating self-sacrifice, he began at once to prepare himself to be of value to his country when the hour should come. His lofty sense of duty sustained him through the years of preparation and gave to his country an officer of whom his parish may be justly proud. Such a man cannot be replaced. Such a loss must be long felt by the community, which was learning more and more to depend upon his aid, and by the parish, to which he freely gave of his time and energy.

His steadfastness to high ideals, his self-sacrificing patriotism and the cheerful courage with which he surrendered all at the call of duty, will be a lasting example.

May his family be granted grace to bear their loss and may his sacrifice be an inspiration to many.

William C. Newell

In connection with the recent death of William C. Newell, for many years a delegate to the Diocesan Convention, one of the trustees of the diocese and treasurer of that board, the vestry of St. Paul, Doylestown, adopted the following minute:

WHEREAS, William C. Newell, senior warden of this church, suddenly has been taken from us by the hand of an inscrutible Providence.

In the prime of life and the midst of his activities, he was unceasing in the discharge of his religious, civic and charitable work.

In the performance of the duties assigned him he was always prompt, efficient and ready minded.

In his parish as warden and vestryman he was faithful, industrious and unremitting in the work.

Resolved, by the rector, wardens and vestry of St. Paul's Parish, Doylestown, that in the untimely death of William C. Newell, senior warden of this parish, the parish and community have sustained a severe and almost irreparable loss.

Resolved, that the sympathy of the vestry be extended to his family in their great bereavement and that a copy of these resolutions be spread on the minutes and forwarded to the Church News and to his family.

WILLIAM T. EDWARDS, Rector.
OSCAR O. BEAN,
IRWIN M. JAMES,
HARMON YERKES,
THOMAS ROBB,
HENRY A. JAMES,
ARTHUR M. EASTBURN,
PAYTON BURGOYNE,
JOHN HENK.

"He being dead yet speaketh."
November 3, 1918.

Mrs. James W. Sagers

On October 7th, Mrs. James W Sagers, for forty-seven years a member of the Board of Managers of the Church Home for Children, was called to her reward.

From the time of her election to the Board, on account of her beautiful voice and knowledge of music, all the music of the Home and Chapel was put under her charge. She selected the singing teacher and organist, the hymns and chants, and to her latest day took the deepest interest in this part of the education of our children For many years after she was unable to attend the meetings of the Board even as late as last winter, the monthly meetings of the Committee on Education met in the library of her home.

A true and valuable friend to the older girls, her affectionate and unselfish character won and retained their friendship. For long and faithful service we thank her, and shall ever think of her "singing with melody in her heart unto the Lord" in the "Father's House," with those she "had loved and lost awhile."

M. E. B. P.

Albert R. Atkinson, Jr.

Memorial services for Albert R. Atkinson, Jr., a member of Company G, 111th Regiment, who was recently killed in France, was held in St. Paul's Episcopal Church, Doylestown, of which he was a communicant member, Sunday evening.

For the occasion there was an augmented vested choir, and a service flag and American flags were conspicuously shown. Addresses were made by the rector, Rev. William Y. Edwards, Thomas Ross and Henry A. James.

Mr. Edwards spoke of the quality of courage, unselfishness, generosity and cheerfulness which distinguished Albert Atkinson, Jr.

Thomas Ross paid an earnest tribute to the worth of Albert Atkinson. He knew him well, he said, and knew that everybody was proud that he had been a member of the church and of the community. Atkinson, he said, was straightforward above all things. There was no concealment.

Mr. James said he felt it extremely fitting to have such a memorial gathering at which to cherish his memory

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Milton Birch

During October the Parish of the Resurrection, Philadelphia, has suffered a great loss in the death of Mr. Milton Birch on the 15th. Mr. Birch has been a vestryman since 1894, and Rector's warden since May 3, 1898. He has been treasurer of the Sunday School for the past ten years and has been a teacher in Sunday Schools the greater part of his life. Men have returned to the Parish at times and expressed their appreciation of the wise counsel and valuable instruction which they received from him in their boyhood. Mr. Birch was faithful, dependable and actively interested in every enterprise of the Parish. He responded generously to all appeals for financial aid. The absence of his presence and all that it involves will be long felt by us.

At a special meeting of the vestry on October 17 a committee was appointed to draft a suitable minute and has prepared the following:

A Minute

Whereas, It has pleased our Heavenly Father, in His wisdom, to call to the life beyond our dear friend and associate, Milton Birch, be it

Resolved, That we place on record

THE HOUSE OF PEACE

Sermon preached on Thanksgiving Day, 1918, at St. Mary's Diocesan Church, Philadelphia, by

THE RT. REV. PHILIP M. RHINELANDER

Haggai II–5–9

The Jewish exile is now over. The Jews have been set free from Babylon. A remnant has returned. Once more Jerusalem is theirs. Glory and thanksgiving to God. The warfare of His people is accomplished. Their iniquity is pardoned. He has brought them back in triumph. He has kept His promise.

But there is another side. Jerusalem has been laid waste. The Temple lies in ruins. The enemy has made a desert and now bids them call it peace. And the spirit of the people fails before the work of restoration. Or rather, forgetting the solemn and sacred duty of the times, each hurries to work for his own welfare. First their own houses must be built up again and their own lands and crops and cattle reclaimed and made secure. Eagerly, feverishly, each for himself, they would get back again into their old lives and habits and would have "business as usual."

One need not elaborate the picture—France, Belgium, England, Italy—yes, our own country, tempted as she is perhaps more than any other because she has suffered so much less, any one of them will illustrate the situation with extraordinary clearness.

So the stage is set, there in Jerusalem 2500 years ago, or here in Philadelphia on this Thanksgiving Day, and the Lord speaks His message through His Prophet:

> "According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not. For thus saith the Lord of Hosts: I will shake all nations and the desire of all nations shall come and I will fill this house with glory, saith the Lord of Hosts. The silver is mine and the gold is mine, saith the Lord of Hosts. The glory of this latter House shall be greater than of the former, saith the Lord of Hosts. And in this place will I give peace, saith the Lord of Hosts."

Three great ideas stand out. First: Peace is a promise for the future. Second: Peace is a gift of God. Third: Peace has its home and centre in the Church.

I

First: Peace is a promise for the future. It is a final goal or aim. It is never behind us. It is always on ahead, and up above; the prize of intense spiritual effort; the term and crown of God's creative energy and will; "the one far-off divine event"; the consummation of the end. In His good time, when discipline is finished and trial triumphantly endured, and character perfected by sacrifice, then and not till then God will give peace.

Surely not less than the returned Jewish exiles gazing on the ruins of Jerusalem, do we need this clear reminder here and now. It will be a difficult task to make a world at peace out of a world in pieces; how difficult we are just beginning to discern as these momentous days pass by after the signing of the armistice. Thank God for victory; thank Him with full hearts and loud strong voice; but remember in thanking Him for victory that the victory He has given us is not a finished and complete achievement but an open door of opportunity, a chance to vindicate the cause for which we took up arms, a chance to build now that the ground is clear.

"To make a world at peace out of a world in pieces." It is quite literally a world in pieces that

lies spread out before us; physical ruin over half of Europe; political chaos; social revolution; commercial dislocation; moral and spiritual uncertainty and doubt; foundations crumbled; traditions shattered and uprooted; sanctions and authorities discarded and denied; that is where we are; that is the scene before our eyes. And all the nations are involved; not only belligerents but neutrals also; and among belligerents, those who have fought at long range, like America, as well as France, Belgium, Serbia and Armenia, where the very earth has trembled and been blown to pieces under the volcanic force of modern warfare. The whole world is in the melting pot—all of it together; what is coming out? Well, what comes out of it will give the answer to the question whether or not we shall have Peace. Not our victories, nor the decisions round the Peace table; but the way in which the nations, and the citizens of every nation, God-fearing, Christ-loving, clear-sighted, strong in conviction, resolute in will, work together for the common good; that will decide the issue.

Our peculiar danger, here in America, as I have said, comes through the smallness of our sacrifices; the trifling discomforts we have undergone. We are more likely than our Allies to brush aside the tasks and memories of war; to turn back to our old lives and ways of living; to pick up old threads just where we laid them down.

God save us from that danger. It would be cowardice and faithlessness. It would be blindness to the clear light now shining. It would be more degrading than defeat. God help us not to dishonour our dead. God help us, in thanking Him for victory, to remember that victory is given us that it may be used to prepare the world for the peace which He will give.

II

"The peace which He will give"—that is the second point. Peace is a gift of God.

The work of peace-makers, as we have seen, is very practical. The establishment and maintenance of right relationships between the races and nations of the world; between citizens of the same nation; between different and divergent classes; between communities and groups; between members of a family; nothing shirked, nothing neglected; nothing wrongly done; each, up to the limit, playing his part as he was meant to play it; that way lies Peace, and that way only. And that way lies Religion, for without God it cannot be. He gives the law, and He alone can give the grace. He gave the law when He created us. This mysterious, sacred, wonderful human nature that we wear is His idea and workmanship. None but the Maker understands that which He has made. None but the Father knows His children. And we must turn to Him for knowledge of ourselves, for knowledge of His will which is our Peace.

And we need more than knowledge; we must go to Him for grace as well, and so much grace is needed. For selfishness is so deep rooted and always so close at hand, and a little of it goes so far. A few grains of sand, thrown into a delicate machine, will serve to break up the whole mechanism into jarring, whirling fragments. Selfishness, in precisely the same way, breaks up society.

The Labor Party in England have lately taken as their watchword for the reconstruction: "All for each and each for all." That is the true ideal. That is what God wills. For that He has made us and in no other way can we find peace. But think of the thorny, painful road that leads to it. Think of the sacrifices involved—the giving up of private and class privilege; the breaking down of social barriers; the crucifixion of personal ambitions. Words come lightly to men's lips. They cost but little and in the emotions of great moments, men are easily led to adopt exalted sentiments. All honor to them for it. They have had a vision of the truth. But the tug comes with the test, when words must be put to the acid test of consistent and determined action. Where shall we find the power to live up to our ideals, to live in brotherhood with all men, where, save in the grace of God?

Our Blessed Lord is called the Prince of Peace. The angels promised Peace when He was born. Peace is recognized as the great work wrought by His Sacrifice. And for this reason; it is through Him, and through Him only, that we can gain the

true vision of how men ought to live with God and with each other. It is only through Him and through His Sacrifice for our redemption, that we can find power to escape from selfishness and become peace lovers and peace makers. Peace then is God's gift. He alone can give it.

III

Thirdly: Peace has its home and centre in the Church. It is to be localized; to have a place on earth where it can show and prove itself; where it can spread and permeate and draw men within its influence and build up its fabric firmly and securely.

In the inorganic world, there is a familiar process by which minute elements or particles, held in solution, are precipitated and crystallized, taking shape and form and order, making up a mass, claiming a definite place and standing among the material objects of our world. So in living things, there is a cell or nucleus, the seat or home of the whole living process. From the nucleus or cell life goes forth, radiating and reaching out, growing as the body grows, the core or centre of the living organism. And so the Church is to be the point at which, round which, the Peace of God shall crystallize and shape itself on earth. The Church is to be the living nucleus through which the life of Peace shall spread. The Church is where the Spirit dwells and moves and works. The Church is the Body of the Prince of Peace. "And in this place will I give peace, saith the Lord of Hosts."

All this, of course, is spiritual, a work wrought out in the mysterious contact between spirits, God's Spirit touching, controlling, moulding our spirits, making them His own, to do with what He wills. But spirits must have bodies, homes where they dwell, instruments they use. Even as our God made us His children of spirit and of body both together; even as His Son, our Lord, for the spiritual redemption of His people, took a body of the Virgin Mary and was made flesh. So the Church made up of and meant for spiritual beings and nourished by spiritual forces, has and must have its visible and outward sanctuaries. God has His Houses and His Temples where He meets and blesses; heals and feeds His children. Peace has its Palaces; its High Altars; its far-spreading courts, glorious in beauty, wide open in loving invitation, and in gracious hospitality. That is the crown and climax of the Prophet's message. His vision is set on spiritual things. He pleads for faith and love and holiness. He speaks in the name of the High and Holy One, Whose glory fills the Heavens, the Creator and the Lord of all. But His great call to God's people is that they should rebuild His Temple and restore His worship. That is His will; that is the way to reach His highest favor, to realize His greatest promises and to gain His peace. "I will fill this house with glory. The silver is mine and the gold is mine. The glory of this latter house shall be greater than of the former. And in this place will I give peace, saith the Lord of Hosts."

Peace is a promise for the future; peace is the gift of God. Peace has its home and centre in the Church.

IV

Here in this special place and at this special time I would fasten in your minds the climax of the Prophet's message. I would lift you up to the vision of a great Cathedral Church, a Temple of God's Peace, a House of Prayer for all God's people. Some are already thinking and speaking of it as a fitting memorial of what God has done for us in giving us this Victory; of what He has enabled us to do in the vindication of His Cause and Kingdom. And doubtless it would be a noble and eloquent thank-offering for Victory and a significant and deeply moving monument sacred to the memory of our dead, dead in their self-sacrifice for our peace. That is worth dwelling on and hoping for.

But even greater and more splendid is the ideal of a Cathedral, not only as a monument, but as an instrument of Peace, bringing it nearer, making it clearer, pointing the way to it, telling the truth of it, showing the means of it, bearing the fruits of it. I mean it very practically. I do not see how otherwise we can ever adequately or fully bear our witness or discharge our ministry in this community where God has placed us. We, the

members of His Church, are not His favorites, happy and privileged in the possessions of select and secret means of grace. We are but trustees of grace and truth, of peace and power for all men everywhere. From us, through us, is to go out in the most moving and appealing ways, with the most loyal devotion, with the most open-hearted generosity, the good news, the sacrificial love, the glorious beauty, the redeeming and recreating power of our God. The whole Church must move out to meet and help and purify and uplift the whole community; and the whole Church needs a Voice, an Altar, a Sanctuary and a People's House of Prayer. So and so only I think can we really gather up our resources and effectively combine them and apply them; so and so only can we really mobilize the latent faith and devotion of our people; so and so only can we show forth the glory of our God and minister His Peace and build His Kingdom.

This is not the time or place for details. These can wait. It will be a task, taxing our courage, wisdom, faith and zeal for many years to come. Enough now that we should take away with us the thought and promise of this great way to Peace.

To you here present in this Church today, members for the most part of the congregation that is used to worship here, I have this special word to say. We have already begun to work towards this end and we are going to hold this ideal steadily before us. A Diocesan Church is evidently something less than a Cathedral but it is a Cathedral in its aim and purpose. Here at least may be the nucleus, the cell; here may be the spirit of a true witness and a devoted missionary love; here may he the ministry of faithful and wise stewards, bringing out of the treasures which the Lord has given, things new and old.

And the spirit which has brought us to our present point will be preparing us and making us worthy of a greater destiny.

I believe this my first service and meeting with you in your new character, in our new relations, may be a turning point in the life and work of the Church in this community. I believe that if we trust and love and thank God as we ought, His promise will come true in all its parts, in the whole course of His unfolding purpose. "I will fill this house with glory and in this place will I give peace, saith the Lord of Hosts."

our deep sense of loss in his removal from us, and our high appreciation of his noble character and excellent example. As vestryman of the Church of the Resurrection for twenty-four years, and Rector's warden for twenty years and five months, and teacher and treasurer of the Sunday School for many years, he was always faithful and devoted. He regarded his office as a sacred trust, and sought to fulfil it conscientiously. Generous and aggressive he advocated enterprise in the affairs of the Church, and advanced it by liberal support. We shall miss his ardent zeal, wise counsel, and hearty co-operation in our Master's work, as well as the inspiration of his presence.

Our heartfelt sympathy is extended to his family; and our earnest prayer is that "The Father of mercies and God of all comfort" will console and support them, and that they may find solace in the remembrance that many have been encouraged and helped to a better life by the influence of his good teaching and consecrated life and that the world is better for his having lived in it.

Timothy B. Clemens

The sudden death of Mr. Timothy B. Clemens in the early summer was a shock to the whole congregation of St. Stephen's, Philadelphia. Mr. Clemens was widely known in the church having associated himself with the Brotherhood of St. Andrew at its organization in the parish some ten years ago, and proved himself a faithful member, assisting in the Lenten services, especially by his friendly greeting of all new comers, and his comradeship and courtesy. On the Sunday before his sudden death he had been out in the country with his wife and daughter. No one had any idea that his end was so near. He left behind a blameless name and sweet memories of a home made happy through his loyalty and care, and of steadfast friendships. The sympathy of the congregation goes out to his wife and daughter.

Mr. Clemens had an interesting history. At the age of 18 he received an appointment as cadet at the U. S Military Academy at West Point, but after being there about a year he was obliged to leave on account of trouble with his eyesight. He afterwards entered the service of the Philadelphia and Reading Railroad Company and rose to be the head of the freight station at Thirteenth and Callowhill streets. The last eleven years of his life were spent in the services of the John Lucas Paint Company. He came of an old Philadelphia family. His grandfather's residence in Germantown, near the Chew mansion, is said to have been an underground station for fugitive slaves on their way to Canada. His grandfather, Charles Woodrow Clemens, went to Pottsville in 1829, during the intense excitement of anthracite coal mining. He found his wife in that city in Sarah Shoemaker, who was the daughter of Colonel George Shoemaker, of whom it is told in the history of anthracite coal that in 1812 George Shoemaker loaded nine wagons of coal and hauled it to Philadelphia. It was with great difficulty that he sold two loads. The other seven loads he was obliged to give away. He was regarded as an impostor who was attempting to sell stones instead of coal, and had some difficulty in getting out of the city to avoid arrest. One of the loads was bought by White & Hazzard, a firm operating wire works at the Falls of Schuylkill. The whole night was spent in the effort to make the coal burn. The workmen at last gave up in despair and abandoned the fire, leaving the door of the furnace shut. One of the workmen forgot his jacket and returning for it fortunately discovered that the "stones" were combustible for everything was red hot.

C. E. G.

Eunice Sewall

In Portland, Maine, on the evening of Friday, October 18—the Feast of St. Luke, the Beloved Physician—the Great Physician of our souls released the sweet spirit of Eunice Sewall from its earthly limitations, to be reunited to the spirits of her dear ones "lost awhile."

A month earlier, her friends in Grace Church, Mt. Airy, were hoping to welcome Miss Sewall after a quiet summer in New England. For nearly a year, with keen anxiety, we had watched her strength ebb. We missed her more and more frequently from the accustomed places; from the services of the Church she so richly blessed by her love and loyalty; from the meetings of the Auxiliary, of which she was at one time the loved and honored President, and our homes were bereft of her gracious presence. In spite of advancing years, Miss Sewall had not departed from the dear, albeit out-of-date, custom of visiting. There was never a more faithful friend. Our joys were her joys—our sorrows her sorrows. Our interests were her interests, and our needs in very truth became her own needs as she presented our necessities in intercession for us and our loved ones. By word of mouth and pen she was ever the comforter of those who were in suffering or sorrow. Dear friend, thou art not wholly "lost" to us, for we believe in "The Communion of Saints."

"Therefore, with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, Holy, Holy, Lord God of Hosts, Heaven and earth are full of thy glory; Glory be to thee, O Lord Most High. Amen."

Requiescant in pace.

M. C. S. N.

Philip Newbold Rhinelander

Lt. Philip Newbold Rhinelander, of the 20th Aero Squadron of the First American Army, the only son of a brother of Bishop Rhinelander, was reported killed in France on September 26th. He was shot down behind the German lines on his way back. A Memorial Service was held for him in Trinity Church, New York, and the Memorial Service authorized for use in this Diocese and published in this paper last month was used.

Marie Bullock Robinson

Marie Bullock Robinson, a faithful communicant of the Church of the Good Shepherd, Rosemont, entered into the life of Paradise, Thursday, October 17. A nurse in training at the Woman's Hospital, Philadelphia, she succumbed to pneumonia in the course of duty ministering to influenza patients. Before entering her profession of nursing she had been a diligent worker in the Church School and Girls' Friendly Society of the Church of the Good Shepherd, possessing to an unusual degree the power of winning the love and affection of children. The parish and the diocese are the poorer for her loss. May she rest in peace.

THE ADVENT CALL TO PRAYER

The Church is preparing to call its women to prayer. Surely, they have been praying. But this is different—this is the concerted action of all for a definite object. This is the Church's war work, the only thing she can do as a Church, because prayer is her one distinctive commodity; the one weapon peculiarly hers, and she must offer it for victory and a permanent and righteous peace.

From the Atlantic to the Pacific, from Canada to Mexico; in Alaska and Cuba and the isles of the sea, together the women of the Church are to pray; together they are to release God's power, which only waits our co-operation; our asking. In the beginning He took us into partnership with Him. He deigns to wait our help.

Just as the nation has mobilized its women into service—Red Cross, canteen, nursing, camouflage camps, mo-

tor service, clerical and telephone work—so the Church will call its women into service in Advent. No national worker does her work alone; She must join the branch of service she selects and work as part of a unit. She registers, signs a card telling what she is able and willing to do. So the Church will ask its women to sign up for special prayer and intercession and then offer this service together.

This is not to be the work or duty of a few—a select group of especially prayerful people. It is for all—every woman and girl communicant of the whole Church.

Talk about the Advent Call; talk enthusiastically. Let not one doubtful, dissenting or lukewarm word come from the women of Grace Church. Do anything you are asked about it. It is the most solemn duty that has ever faced us as a body. Begin praying now, regularly and earnestly, for its success and that you may cheerfully and honestly do your part, whatever that may be.

How is this to be accomplished? What is the practical part of the program? Every Parish in the country is to be canvassed, and pledge cards are to be signed. The Messengers for this work are to be selected by the Rectors and will be trained in classes by leaders already prepared (in this Diocese) by Mrs. Pilsbry, Educational Secretary. Each Messenger is to have an Intercessor, who will be in Church praying for her when she goes out to make her calls. About fifteen calls are to be assigned each one. The Church is to be constantly open and never empty while the Messengers go out.

The first three days of Advent are to be used for the actual calling; the rest of the week in concerted prayer and appropriate services. The following is from the circular issued by the Board of Missions of the Church:

There are two hopes filling the heart and mind of every patriot and Christian, the longing for victory and the looking for a new world better than anything we have known. Such hopes are worth living and dying for That is, of course, what thousands and thousands are doing. Those at home as well as those who have gone have dedicated their lives to the attainment of these objects.

Christians believe that spiritual power is the greatest force in the world. This power must be used to help win the war, and to prepare for and largely create the new era which must come when the war is over.

It is the effort to awaken and use this tremendous power that the women have decided upon as its war work If we can get the women throughout our nation to put the power of prayer behind the struggle on the battlefield and to prepare for the new time, making themselves more fit to share in the creation of that new world, they can render no greater service to the nation and to the Kingdom of God.

That part of the plan to be carried out at present is the effort to arouse the spiritual power of our Churchwomen. During the first week of next Advent (December 1st to 8th), the Auxiliary, with the co-operation of all women's organizations in the Parish—both parochial and national—will attempt to visit the women of the Church, asking them to pledge themselves to prayer and to preparation for taking part in the second half of the plan which will not be attempted until the year after. This is a tremendous undertaking, but it is justified by the tremendous need of the spiritual power which is not being used as our Lord surely intended it to be.

During the campaign, whenever possible, there should be a daily celebration of the Holy Communion and an open Church with at least one member of the Auxiliary always present praying for the Messengers.

The Messengers will explain to those they visit the desire shared by all that the exertion of spiritual power may help to win the war and to prepare for the new age. They will ask for the signing of a card undertaking one or more promises.

[On account of the epidemic nothing in regard to the Advent Call reached us in time for the November number. We reprint this article from the *Parish News* of Grace Church, Mt. Airy, as a permanent record of the Advent Call of 1918.—EDS.]

BISHOP'S DAY IN GERMANTOWN

The annual meeting of the Germantown and Chestnut Hill Auxiliary was held in Calvary Church, October 29. It began at 10.30 with a celebration of the Holy Communion and an address by Bishop Rhinelander, followed by intercessions at 12.30. The bishop was assisted by the Rev. Mr. Moore and the Rev. Mr. Arndt. About 250 were present, including nearly a dozen of the clergy. The bishop's address was based on Phil. I 17-19, with the guiding title, "How Love Grows and Gains Its Goal." St. Paul indicates two means: knowledge and judgment. Knowledge in his sense means a clear vision of the truth. In is concerned with the reality behind appearances. It differs from science, which records without explaining and is akin to faith. Its most perfect type is the knowledge friend has of friend, which enables him to interpret all the looks and deeds of that friend from understanding his heart. Our highest knowledge is knowledge of God. To attain it we must see to it that we harbor only true thoughts of Him. Such strict discipline of thought, though difficult and irksome, is needful in religion as in science if we would reach the truth. Our power of apprehension should be addressed first of all to God. Judgment is concerned with the concrete application of knowledge and takes the form of obedience. By growth in these two ways we attain a proved devotion to the good—our scale of values will be altered, so that glamor and distractions will cease to allure and we can say like the Psalmist, "My heart is fixed O God, my heart is fixed." For love of the mind and love of the will must at length kindle love of the heart.

It lights up the subject, from another angle, to remember that St. Paul, the intellectual, the mystical, was the one whose practical activity did more to build up the Christian church than anyone, except Our Lord. The task confronting him was greater even than ours, for the whole future of the Church depended upon the little band of Christians he was leading. Finally we must remember the chief purpose of God's love for us is to make us more loving.

After a most hospitable luncheon, served by the ladies of the Calvary, the conference met at 2.30 in the Parish House. It was announced that the offering, which took the form of a thank offering for the abatement of the epidemic, amounted to $112.50 and was to be devoted to the relief of the sufferers.

The bishop, who was the sole speaker, commended the prayer group that, under Mrs. North's leadership, had met so regularly every Saturday during the last two years at St. Luke's Parish House. He then described the every member campaign, which has been planned for March. This should be the climax of the year's work and we ought to make all our special interests bend to it, for it will feed them all as the tide feeds all the inlets in its advance. Only about one-third of the baptized aid in the worship, the work or the support of the church. The ship drags because so few of those embarked are working at the oars. This is chiefly because the Church's claim has never been vividly presented to them. Now we are going to have as conductors of the campaign in this diocese Dr. Patten and Mr. Wood, who have everywhere had remarkable success in the shape both of increased membership and contributions, through presenting the matter in a practical human and reasonable way. But the laity must cooperate. Here as in the army, while

the officers must lead, it is the rank and file who give the tone and keep up the esprit de corps. Dr. Patten and Mr. Wood will be equipped with charts, maps, tables, everything to make a tangible appeal, but the whole undertaking must be founded on prayer. The Advent Call is therefore a fitting preparation.

In answer to various questions the bishop pointed out how auxiliary meetings may gain increasing interest by bringing out in them the relation of the war to missions, the regrouping of populations and races, etc., and emphasized the vital importance of the Advent Call and every member canvass at this hour, because of the new conditions confronting us with the coming of peace. Two million voters, enriched by an intense experience, who have discovered a new meaning in comradeship, who are impatient of all non-essentials in religion, will soon be coming home to be our leaders. How is the church qualifying herself to supply their need and direct their leadership? From the immense responsibilities laid upon us we should draw inspiration.

WOMAN'S AUXILIARY

The December meeting of the Diocesan Committee of the Woman's Auxiliary will be held at 10.30 on Wednesday, December 18th, instead of on the usual last Wednesday of the month, as that falls on Christmas Day. Addresses will be made by the Rev. Elliot White, on the work being done in the Diocese among the Poles, Armenians and other foreign races, and by the Rev. John L. Zacher of the "Hear O Israel" Mission.

At the meeting of the Foreign Committee, Monday, December 16th, the speaker will be Miss E. deW. Seaman, of our mission in Liberia.

THE DIOCESAN CHURCH

From the October issue of the Ascension News we reprint the following as to the report to date of the progress which has been made in the changed conditions of this parish and the carrying out of the conditions of the Watson bequest:

"The Watson legacy has been paid to the Trustees of the Diocese. But owing to war conditions it is impossible for any building to be done at present. We are very glad, however, to be able to announce that the Bishop has determined to take over the parish and use the Church as it is without waiting for the improvements.

The first steps towards carrying this out were taken at a special meeting of the Vestry held in August. The resignations of four members of the Vestry were presented and accepted, in order that others representing the Diocese at large might be elected in their places. Those who were selected for this purpose were those who are now absent from the city owing to government service, and so unable to discharge their duties as Vestrymen in any event. They were Lt. Colonel Coates, who is now in France in charge of a Base Hospital; Mr. William Moore Wharton, who is in Washington engaged in government work; Mr. R. Hinchman Young, who is constantly traveling on the same service, and Mr. Spencer Erwin, who is in Spain on a government mission.

Those elected in their places were the Hon. Mr. Watson, Mrs. Watson's executor; Mr. Charles Biddle, one of the Trustees of the Diocese, who conducted all the negotiations in connection with the settlement of the legacy; Mr. Eli Kirk Price and Mr. William Ellis Scull, who have been the prime leaders in the movement looking towards the building of a Cathedral. At the same meeting the steps required for legally changing the name of the Church were directed to be taken. The necessary petitions to the Court will be presented during the month.

Further steps towards carrying out the scheme will probably be taken during the month, and the Bishop expects to make a statement in regard to his plans in the next number of this paper.

In the meantime everything will go on in the parish as usual. But we are very much to be congratulated that the Bishop will take over the parish at once, as this will insure its entrance upon a new era of prosperity and usefulness, and we are confident that it will prove the wisest and most effective way of gradually working up to the establishment and erection of a real Cathedral."

REPORT OF THE BISHOP'S BRICKS FUND, 1917-1918

The sixth year closes with still more encouraging prospects and the Seventh opens out to us a wide vision of future usefulness, as we are to have new opportunities. A brief review of the past winter reminds us, first, that seven more parishes have been added to our register. At the Exhibition of Diocesan Week at Holy Trinity Parish House, during the meeting of the Synod, there was a creditable exhibit from "The Bishop's Bricks."

Two "Warden's Meetings" were held at the Church House. At the General Wardens' Meeting, a memorial presented by the Bishop's Bricks Committee, to S. Barnabas Colored Mission, Germantown, was shown—a solid silver wafer box to be used for the Holy Communion, appropriately inscribed. It was given in memory of two little choir boys of this Mission, Reginald Thomas and Oakford Gould, who have helped the Bishop's Bricks in their short earthly lives.

Our Church Calendar was published as usual in Advent, over one thousand copies were sold and the proceeds turned over to the fund for necessary expenses.

A large an enthusiastic reception was given to Bishop Rhinelander on January 26th, at S. Clement's Parish Hall, between three and five hundred children and grown people were present. An allegory was performed by the boys of S. Barnabas', of Germantown. The Committee wishes again to thank Dr. Hutchinson, his clergy and people for their hospitality on this occasion.

This year our Whitsuntide "Presentation Service" took place at S. Luke's, Germantown, Phila., on the 18th of May. It was a beautiful sight to see that lovely church filled with throngs of eager children. The offering given to the Bishop amounted to $700. Thirty-five dollars came in after that date.

The "Banner Church" (contributing the largest amount) for 1917-1918, is Grace Church, Mount Airy. S. Asaph's, Bala, very nearly reached this high mark, also. We are proud to record that the rector of Grace Church, the Rev. Thomas S. Cline, mentioned his gratification of this fact in a letter from "the front" dated July 12th, 1918.

The collection of small sums proves a success in so many fields that there seems no good reason why it should not be applied to "Church Work." That it is a workable idea seems proved by the introduction of Bishop's Bricks into the dioceses of Pittsburgh and Delaware. Miss Emily Warren, of New York, has written to Mrs. Thomas of the real interest shown by the children of the parish to which she belongs in that great city in the actual building up of the little churches. We even think the idea of making tiny churches (originated by Mrs. John Loman, of our Committee) may be elaborated and some useful lessons in church architecture given. The cardboard bricks are so easily handled and sent by post from place to place. The Bishop's Bricks Committee will not, however, confine itself to the building of these little pasteboard edifices, and when this method of raising the fund is quite exhausted, will take up something else. At present the making of these models greatly interests the children in the Sunday Schools, especially the boys.

As the work increases our expenses

necessarily grow, and we shall make special endeavors to meet them without encroaching on our collection, every penny of which is destined for project he may have on hand, and the Bishop's use in whatever building with his blessing we proceed.

Respectfully submitted for the Committee,

EMELYN STORY M'CLELLAN,
Chairman.

September, 1918.

SERVING THE BLIND

One of the societies in close co-operative affiliation with the City Mission is the Society for the Promotion of Church Work Among the Blind It is not a large organization, but it has a specific and important work to do; namely, to keep in sympathetic touch with the blind members of the Episcopal Church in this Diocese; to keep track of them and to make sure that none are in relievable want; that so far as it is acceptable, the ministry of the Church is available by all; even to the point of escorting certain blind communicants regularly to Church; to keep them in touch with the Parish; to do friendly visiting among them; to let no one of them feel entirely for gotten or unbefriended; to help them in their efforts at self-support; to read to them, and so on. Some of our blind Church members are people of means, with ample family connection and need no such service rendered, but of the vast majority of them quite the contrary is true. Probably no blind Episcopalian in Philadelphia is unknown to this Society. The work of the Society, however, is not entirely limited to Church members. Whenever the City Mission finds a blind person in need, this little Society is at once asked to take up the problem and the City Mission supplies whatever is advisable, and on its part, this Society calls on the City Mission for material relief whenever its blind charges are in need thereof.

We might say that the President of this Society is, of course, Mr. John Cadwalader. To those who know of Mr. Cadwalader's lifelong interest and wonderfully successful devotion to the cause of the blind in the country at large, and especially in this city, the words "of course" are entirely reasonable and explain themselves. We suppose, that if asked, Mr. Cadwalader would acknowledge, himself, that promoting the welfare of the blind has been among his life's greatest interests. For 48 years he has been a Manager and President of that wonderful school, the Pennsylvania Institution for the Instruction of the Blind, at Overbrook, and as its President he has done much to advance the Chapin Home for the Aged Blind in Philadelphia. So again, as one of our leading Churchmen, he is the natural President of the Society of which we are writing. The Secretary of the Society and its Visitor, is Miss Lillie Rendell, herself blind, which, for obvious reasons, is an asset in her work, giving her the advantage of complete sympathy and understanding with those whom she serves. Miss Rendell makes thorough and rather fascinating typewritten reports to the officers of the Society monthly from which an excellent idea of the method and work of the Society can be obtained. (The annual report recently printed can be secured on application to the City Mission. It should be in the hands of all our Church people.—Eds.)

This is a normal part of the Church's work, belongs to the class of regular things, rain or shine, war or no war. The blind we have always with us. They need a particular kind of shepherding. They need to be kept in touch with life, with Christian life, the life of the Church. There is perhaps no class of Christians on earth to whom a vital religious faith and the opportunity to worship, means more than to the blind; there is probably no group whom it is so difficult to keep from introspection and melancholy as the same. The field of this Society is one of those happy fields which have a distinct limit and can be adequately covered.

Let me ask a conundrum. What is there in common between St. Peter in his Social Service work and the Society for Promoting Church Work Among the Blind? As the Treasurer of this Society, I am able to give you the answer. The common factor is this: "Silver and gold have I none."

Membership in the Society costs only $2.00 a year and 250 such would amply support the whole work of the Society. Please sit down now and send $2.00 with your name and address to William H. Jefferys, M. D., Treasurer, 225 South Third street

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GIRLS' FRIENDLY SOCIETY

The annual meeting, postponed from October on account of meetings being forbidden during the influenza was held Nov. 7th. Most interesting reports of the work of the year were given. There are 68 branches in the Diocese, with a total membership of 4595. $1597.53 has been given for Parochial purposes, and $1932.19 in gifts for various objects. The Treasurer reported for the year: Receipts $1682.72; expenditures, $1442.64, leaving a balance of $240.08.

The Department of Missions reported that 58 Branches had sent away 1832 articles valued at $830.15, and the Candidates' Classes had sent 576 articles, valued at $191; this and some special boxes making a total of $1138.51. $748.97 was contributed in money. The five scholarships in All Saints' School at Bontok are still maintained.

The Department of Social Service reported money to the amount of $1276.33 had been given for Fresh Air work, War and Hospital work, Travelers' Aid, Poor and Sick. Work valued at $3201.47 was given for Christmas to the children at Blockley, for the Visiting Nurse Society, Hospitals, War, Poor and Sick, etc.

A Diocesan War Committee was appointed by the Diocesan President early in December and a great deal of work has been accomplished. The Senior Members' Club has helped very greatly, especially in fitting out two U. S. Destroyers with comfort bags, books, musical instruments, victrola records, games, etc. Red Cross work was carried on in almost every Branch all through the summer months. The sale of Thrift and War Savings stamps was carried on with great vigor, and about $135,000 in Liberty Bonds were sold in the various loans. Of this amount $75,000 was personally solicited through the Senior Members. Many of the Branches gave entertainments for the soldiers and sailors.

The Lodge at 2058 Catharine street has not had a vacant room or bed during the year, there being a waiting list of applicants. The Holiday House at Cape May had a wonderful season, caring for 436 guests, more than 50 having to be refused for lack of room. The Navy boys were frequently entertained, and when the barracks at Sewells Point were burned the old Holiday House, which was then vacant, was offered for temporary quarters and gladly accepted, more than 40 men coming for a week. This House was then rented as a boarding home for women and girls.

The following officers were elected to serve for the ensuing year:

President—Mrs. S. D. Wilson, 89 Wyoming Ave., Ardmore, Pa.

Vice Presidents—

Miss M. C. Maule, 21 South 21st st., Phila.

Mrs. H. M. Medary, 2120 North 18th st., Phila.

Mrs. W. B. McDaniel, 264 South 44th st., Phila.

Mrs. I. P. Willits, 31 W. Walnut Lane, Germantown.

Miss Lydia West, 1013 DeKalb st., Norristown, Pa.

Secretary—Miss M. W. Paul, 1935 Chestnut st., Phila.

Treasurer—Miss A. A. Leach, 2118 Spruce St., Phila.

SOME ACTIVITIES OF A RURAL PARISH

St. Mary's, Warwick

There has been an appreciable increase in the opportunities to make the helpfulness of the Church felt in the community. In matters of Red Cross work, food mobilization, Liberty Loan drive, good roads and general social service as applied to rural communities, this parish is the recognized leader in this section of the county. Farmers wanting additional help, men seeking assistance in making out their registration questionnaires, and public improvements desiring leadership are calling freely on the Rector for aid and thereby are giving him an opportunity for service

For over four months noonday prayers have been offered at the Church for the nation and those engaged in its service and the daily ringing of the church bell has been the signal to all people to join in those prayers. During the epidemic prayers were added for the sick and bereaved The sick listened eagerly for the tones of the bell which assured them of sympathy and help. This has had a marked spiritual influence on the community.

On the four Sundays when the Church was closed on account of the epidemic, early celebrations of the Blessed Eucharist and Evening Prayer were held in the Rectory, and the Rector held special services at the homes of his parishoners. Seven such services were held on one Sunday.

During the prevalence of the influenza there were many cases but no deaths in our Church family. Yet the Rector was called on to officiate at seven funerals and assist at three others. This gave the opportunity to impress the Church's teaching as to the Communion of Saints and eschatology on the minds of those unfamiliar with our ways.

Churchly and religious tone was given to the observance of the national holidays—Decoration Day, Independence Day and Labor Day—by special services and addresses.

By arrangement with the Superintendent of Education, the Rector will give a series of lectures on agricultural and practical themes, in the High Schools of the townships in northern Chester County. This will serve a double purpose; first, stimulating the pupils to greater interest in rural life and, second, emphasizing the purpose of the Church to enter into the practical, every-day life of the community and to promote its social and material as well as its spiritual welfare.

CHURCH PERIODICAL CLUB

Diocese of Pennsylvania

Extracts from letters received from the Chaplains in France:

"I am always glad to convey my thanks to the Church Periodical Club for all the good things that are coming to us. Americans always like to know how their gifts are used, where they go, and how they go. Gifts of magazines by individuals is the practical solution to me. If the people are advised of the fact, the work of the C. P. C. should grow for that is their method."

* * *

"Your letter of August is at hand and I hasten to thank you for it. The magazines are all coming to hand and thank you for them. We are not getting all we would wish, or anything near it, for our camp, which now contains not less than ten thousand men and five hundred beds, the call for reading matter from the men is incessant, and I have practically nothing with which to meet it. I make no attempt to serve the able-bodied men in this respect, but it is too bad to have the sick men lie in bed all day, and day after day, with nothing to do but look at the tent roof. Single magazines would reach us mailed. I hope you will be able to meet our needs."

* * *

"I want to thank you for the magazines you have been so kind as to send the men of my regiment. They have appreciated them very much. A good magazine will go through a whole company, the men reading them from cover to cover and passing them on at the front. The country here is very desolate, nothing to see but ruts, ruins and shell-scarred country therefore a good magazine takes the men out of themselves for a while, and adds a little interest and zest to what would otherwise be a dull evening.

"My division has been at the front for over seven months, with only two weeks rest. The work is hard and discipline very severe, and the comforts are few and far between, but the interest of the average man is so great in the cause that is dear to the hearts of everyone that they carry on from week to week, taking things as they find them and meeting each problem as best they can. When you consider how young the average man is, their patience, courage and fortitude are marvelous.

"Ten days ago were in the St. Mihiel drive. The engineers were sent out the night before to cut the wire in front of our positions. The Huns are always on the alert and wire cutting is very dangerous work. An Infantry worker told me the other day that six of our engineers were in dugout with his squad. The order came for them to go over the top and open up lines through our wire. After the engineers had gone, three of the Infantrymen knelt down on the floor of the dugout and prayed for those engineers. I am thankful to say that the prayer was answered.

"The enemy's resistance was very stubborn for about two hours, when the line collapsed from the force of our attack. We broke their front on our side of the salient and went through and met our force also driving from the opposite side. It was a wonderful sight, and a wonderful fight, one that we will never forget. An enormous quantity of supplies and ammunition fell into our hands. For several days our men lived on the luxury of jam, honey and vegetables left by the Huns, whose stores of food in this sector were very large and much appreciated. The honey and cheese and butter came from Russia, some of the beef from Rumania."

N. B. The men in the hospitals especially need the reading matter sent out to them. Addresses will be given by the Librarians of the several parishes or, upon special request in writing, by the correspondent herself. It is most earnestly requested that the magazines be wrapped up, stamped and addressed to the Chaplain of the hospital or regiment and mailed. This is the only way to make sure of their being delivered in France at this time. The best wrappers are those which can be purchased, already stamped, at the Post Office. They are cheaper by the dozen.

For information apply to
Mrs. Kempton, Correspondent,
2118 Pine street,
Philadelphia.

Just about the time the premature announcement of peace was made in Philadelphia on November 7th, Bishop Rhinelander was presiding at a meeting called to hear a war talk by Lt. Col. J. T. Woolrych Perowne, V. D., R. F. A., son of the late Bishop of Worcester, Knight of Grace of the Order of St. John of Jerusalem in England, who described the work of the hospitals maintained in France and Jerusalem by that Order.

Word has been received that, in recognition of the notable service he has rendered overseas in his direction of the Reclamation and Identification Grave Service, Dr. Charles C. Pierce has been advanced to the rank of Lieutenant Colonel in the Quartermaster Department, U. S. A.

WAR COMMISSION, DIOCESE OF PENNSYLVANIA

First Anniversary

The War Commission of the Diocese feels it important to direct the attention of its friends to the steady progress maintained in its work amongst the men in the Army and the Navy. Unobtrusively but effectively the Church's representatives have been ministering on the highest lines at various points. Whether one contemplates the intangible spiritualization of the Nation, or thinks in the terms of the Church's enterprises, it behooves us all to recognize and testify to the unexampled religious progress taking place amongst us. In no other department of the national war work has there been finer spirit, truer devotion, less lost motion, with a brighter outlook ahead. The inconsiderable money investment thus far made has yielded richest returns. In some such spirit of appreciation only, can we rightly interpret details, and prepare for yet more vigorous effort.

Since the Commission organized and made its appeal to the people of the Diocese, one year ago this day, there has been contributed the sum of $129,613.52. Of this sum $76,013.77 has been handed to the General Church Commission in part fulfillment of Pennsylvania's pledge of $100,000, and $52,946.85 has been expended chiefly upon constructive work at Camps Hancock, Meade, Dix and Wissahickon Barracks, together with payment of salaries of Chaplains, smaller local work (such as the Kozy Korner Klub, referred to below, etc.). Our Treasurer reports $652.90 cash on hand, with unpaid pledges of $5634.00, all of which we consider 100 per cent good. But we shall need all of this *and more* to carry us the remaining two months of this year. Our failure by $23,986.23 to meet what was expected from us by the General Church Commission is to be deplored. We would be heartily glad if our people would help us to pay this deficit; we have failed because many of them have failed to realize the vital importance of this work. We hope for far better results when the call goes out in January for next year's needs.

1. At Camp Dix, Chaplain Block and his staff are maintaining the large work there, in fraternal co-operation with other ministers in the House of Welcome, efficiently suplemented by groups of ladies representing the four interested Dioceses in charge of the cafeteria.

2. Chaplain Dickens at the Navy Yard is being supported in his unique enterprises for the welfare of the men.

3. At Cape May we are standing behind the Chaplain and directing sympathetic attention to the Hospital, where our earnest friend, Major Burton Chance, is second in command.

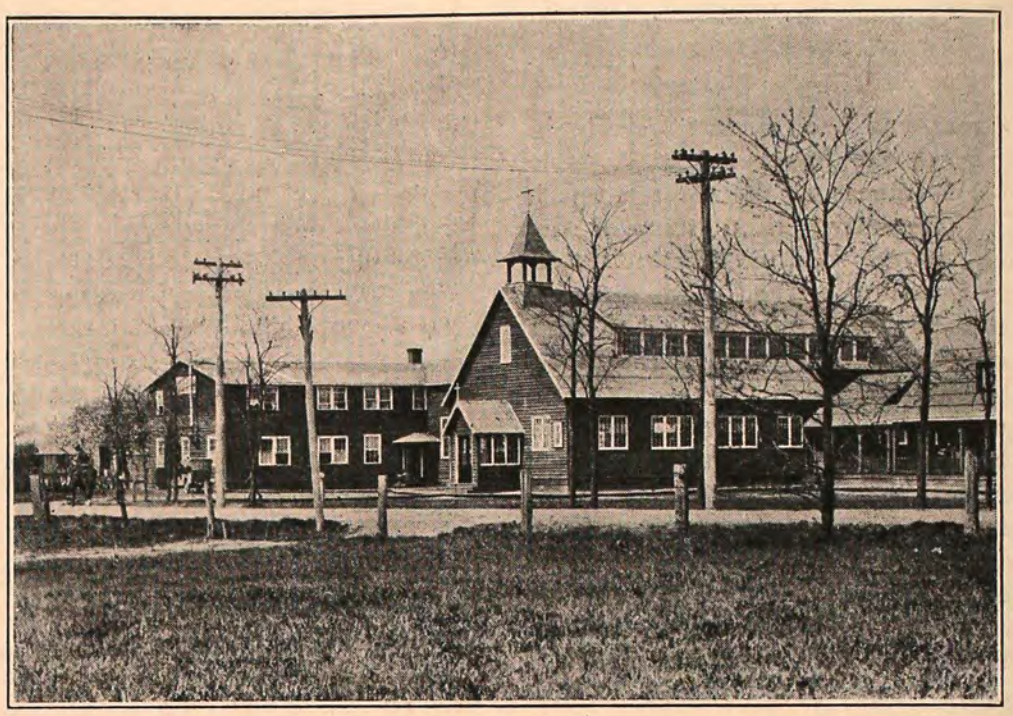
4. At other points, like the Kozy Korner Klub, in which the Rev. Percy Stockman is wisely leading, a good account is being rendered.

5. The particular work, however, to which attention is specially directed in this Bulletin is that being carried on at Camp Meade. A note just received from a prominent Baltimore layman gives this sidelight upon our work there:

"We have three clergymen working in the hospitals all the time, and receiving the warm commendation of the Generals, the Chief Surgeon and the Y. M. C. A., Mr. ——— told the Bishop, in my presence, that our Church was doing great work, and that our men in the hospitals are facing death every day. The work they are doing now during this epidemic is the most splendid and heroic achievement that any Christian body has done in the Camp, and we may all be proud of it."

The Rev. James A. Montgomery, D.D., has, with singular wisdom and devotion, served as Chief of Staff at the Epiphany House, Odenton.

Discovery that St. Stephen's Church, Tenth Street above Chestnut, was in a weakened condition, has led to a number of improvements. The north wall has been reinforced with steel girders. Part of the south gallery was found to be weak, and the half toward the chancel has been taken away. It now conforms to the length of the opposite gallery. The open space gained adds to the dignity of the new chancel. The round windows in the east wall, above the altar, have been closed. A stained glass window in the south wall has been given by Miss Martha McDowell as a memorial to her parents. A new ventilation plant, heating and electric light system, marble floor in the aisles and vestibule, baptismal font and plaster panels above the choir are being put in. In a later issue we hope to give a detailed account of these improvements, the completion of the "Magee Memorial," which will make St. Stephen's one of our most artistic interiors. The work of St. Stephen's Club for enlisted men, in the parish house, is going on. Since the United States entered the war more than 90,000 soldiers, sailors and marines have been entertained at the club.



St. George's Cafeteria, Club and Chapel
Pronounced by the Commandant to be the "most vital thing" at Camp Dix.

FOURTH LIBERTY LOAN CHURCH CAMPAIGN

In Answer to Appeal of Liberty Loan Committee for Additional Subscriptions

1.	Germantown and Chestnut Hill, Rev. Gilbert Pember	$682,800
2.	Philadelphia Central, Rev. John Mockridge (2 churches)	415,000
3.	Philadelphia, West, Rev. E. S. Seymour	403,450
4.	Philadelphia, S. E., Rev. D. M. Steele (1 church)....	70,000
5.	Philadelphia, North, Rev. H. M. Medary (3 churches)	59,550
6.	Philadelphia, N. E., Rev. L. C. Washburn (1 church).	105,700
7.	Main Line, Rev. G. C. Carter (3 churches)	200,000
8.	Bucks County, Rev. W. C. Emhardt (1 church).....	40,000
9.	Conshohocken, Rev. J. K. Moorhouse (1 church) ..	49,350
10.	Chester, Rev. F. M. Taitt (2 churches)	102,300
		$2,128,150

NEWS·DEPARTMENT

THE REV. B. S. SANDERSON, EDITOR, WYNCOTE, PA.

Kindly send all brief items of news, personal or parochial, to the Department Editor, at the above address, not later than the 15th of each month. The Editor would be particularly glad to receive copies of parish papers.

The Lord Bishop of Oxford, Rt Rev. Charles Gore D. D., was a visitor in Philadelphia for a part of three days the last of October as the guest of Bishop Rhinelander. During his stay he was the guest at dinner of Mr Joseph Widener at his residence in Elkins Park, where he met a small company of representative citizens The following day at noon in Holy Trinity Church, which was packed to the doors, the Bishop conducted a Service of Intercession for the women war workers and made a most interesting address. Later at one of the hotels he was the guest at luncheon of several prominent men, on which occasion some fifty of the clergy and laity heard him tell of Great Britain's part in the war and the aim of the League of Nations to Enforce Peace in the establishment of which Dr. Gore is greatly interested. The same evening he was the guest of honor at a reception tendered him by the Church Club at the Church House. This was very largely attended and proved a most interesting occasion. His address on "The Church After the War" is one which will be long remembered by all who were fortunate enough to hear it.

The annual service, commemorative of the consecration of Bishop Rhinelander and Bishop Garland—postponed for a week because of the ban on public gatherings—was held on Monday, November 4th, in the Church of the Advocate, with a very large number of the clergy in attendance. After the celebration of the Holy Communion the customary conference was held in the Parish House, the subject being the proposed Diocesan Forward Campaign which it is planned to hold in the Spring. The movement was explained by the Rev. Mr. Wood, who is the representative of the Board of Missions in charge. After the luncheon the same topic was discussed and addresses made upon its various phases by a number of the clergy. The congratulations of the diocese upon the completion of seven years of most acceptable leadership by our Bishops were eloquently voiced by Dr. Washburn and unanimously carried by a standing vote.

Among many clerical changes reported from the office of the Bishops we note the closing of St. Paul's Chapel, Chester, and the return of the Rev. Mr. Emanuel to Jamaica. The work at St. Mary's Mission for the colored folk in Chester is in charge of Archdeacon Phillips, with R. E. Durant giving most satisfactory service as Lay Reader. Dean Bartlett for the time being is taking the Sunday services at Prospect Park and Essington. While the rector, the Rev. Mr. Bird, continues in residence at Odenton, Md., in charge of our work at Camp Meade, the duty at the Messiah, Gwynedd, is taken by the Rev. W. H. DuBose. The Rev. C. E. Eder has charge of St. Luke's, Kensington, while its rector is overseas. The Rev C. A. Marks, of the diocese of Newark, is similarly occupied in Christ Church, Pottstown. Pending the filling of the vacancy in the rectorship, Prof. Ayer, of the Divinity School, is supplying at Christ Church, Ridley Park. The Rev. W. E. Hendricks has resigned the rectorship of St. Thomas' Church, Philadelphia. The Rev. Richard Bright has been placed in charge of St. Cyprian's, Elmwood. The President of St. Stephen's College, the Rev Dr. Rodgers, is temporarily supplying at St. David's, Radnor.

Both of our parishes in Bristol are for the time being vacant. Rev. J A. Carr, late of St. James', is officiating at Bloomsburg, diocese of Harrisburg, in the absence of the rector, who is engaged in war work. The Rev. S. H. Holden, of St. Paul's, is taking the Sunday services at the Mission in Morrisville and during the week has a responsible position in the offices of the Merchant Shipbuilding Corporation at Bristol.

The Rev. Albert E. Bowles has been assigned to the staff of St. Clement's Church, Philadelphia, and is in residence at the Clergy House. He takes the place of the Rev. Sidney A Caine, temporarily minister in charge of Grace Church, Mt. Airy.

The Rev. Henry M. Peck has received a commission (with the rank of First Lieutenant), as Chaplain in the army and has severed his connection with St. Matthew's Church, Eighteenth street and Girard avenue, where for several years he has rendered most acceptable service as Assistant Minister. Mr. Peck has had previously eight years' experience of army life and is a veteran of the Spanish-American War. He is exceptionally qualified for his work. His first assignment is at Newport News, Va.

By the will of Captain Harry Ingersoll, who was killed in action overseas, among a number of charitable bequests is one of $500 for St. Luke's Church, Kensington.

The Rev. Edgar L. Sanford, D. D., rector of St. Mark's, Honey Brook has been granted by his Vestry a six months' leave of absence beginning November 1st. Dr. Sanford has enlisted for work under the Y. M. C A., and has been assigned to the U. S. A. General Hospital at Hoboken, near Pittsburgh. During his absence the Rev. Clarence E. Ball is acting as Locum Tenens.

Advent Sunday, December 1st, is to be observed at St. John's, Lansdowne, by the consecration of the Church, the heavy debt which has so long rested upon it having been liquidated, the culmination of 14 years of successful and indefatigable ministry of the rector, the Rev. Croswell McBee. At the First Eucharist, 8 o'clock, the Rev. Dr. Hicks, of Washington, will be the Celebrant. At 11 o'clock Bishop Rhinelander will consecrate the Church and preach. In the evening the pulpit will be occupied by a former rector, the Rev. L. P. Powell, D. D., until recently President of Hobart College.

At the invitation of the rector, two sisters of the Community of the Holy Name have come into residence in the parish of the Good Shepherd, Rosemont, occupying a residence on Montrose avenue, quite near the parish Church. Their work will be primarily to conduct their own school for young children (kindergarten and early grades having the assistance of a trained kindergartner), bringing with them the nucleus of a small group of scholars, to which they will be glad to add a limited number from the neighborhood at moderate charges. The sisters will join in the work and worship of the parish, especially in the work of religious education as opportunity offers, under the direction of the rector. It is hoped that the experiment may prove so successful as to become permanently a part of the parish equipment for service to the

community. The Bishop of New Hampshire is the director of this community and the sisters come with his highest commendation.

The Rev. Shirley C. Hughson, Superior of the Order of the Holy Cross, is to conduct a Quiet Day for the women of the Church of the Good Shepherd, Rosemont, and neighboring parishes on Wednesday, December 4th. This is to form a part of the observance of the Advent Call, under the auspices of the Woman's Auxiliary.

The annual service of the Bishop White Prayer Book Society on the afternoon of Sunday, November 10th, brought together a large and interested congregation at St. Luke and the Epiphany Church. The rector was assisted in the service by the Rev Dr. Perry. The report of the Board of Managers was read by the Rev George H. Toop, D. D. The past year has proved a notable one in the history of this most effective Church agency. Its edition of the Soldiers' and Sailors' Prayer Book has met with great favor and several large editions of it have been disposed of, the request for it coming from all quarters. Very many Chaplains not of our Communion have made large use of it and are loud in its praises. During the past few months an edition with the tunes of the most popular hymns has been prepared, largely through the activities of Dr. Washburn and Mr. Morris Earle, and this too, has gained wide acceptance. The sermon was delivered by the Bishop Coadjutor of Southern Ohio, the Rt Rev. Theodore I. Reese, D. D., and was most appropriate for the occasion.

LETTER FROM THE BISHOP

Our hopes for the Diocesan Church seem in a fair way to be realized. Building operations are postponed till the war is over. But the new organization is to be set up and the work begun in the near future.

In the first stages, it will be on a modest and simple scale. The change from the Parish of the Ascension to the Diocesan Church of St. Mary will not be very noticeable. But a real beginning will be made along lines which can be easily developed to meet new openings and opportunities.

From the first our work will be marked by three chief features.

1. It will be in spirit and method entirely Diocesan. In theory every communicant of the Diocese is a member of the flock and has a personal part and place in the work. The Church, as far as it can, will serve all Diocesan interests and be at the disposal of the various Diocesan organizations and activities. Diocesan occasions and events will be celebrated and remembered. Diocesan causes will be presented and promoted. Not being any more a Parish, the organization of St. Mary's Church will serve all the Parishes and compete with none. Everything which has a claim upon the Diocese will find a welcome and a home.

2. It will be missionary. In our ministry and appeal we shall have in mind those chiefly who are outside of or unattached to any regular organization of the Church. Strangers, visitors, wanderers, the unconvinced, the unconverted; all who will come and help them, of all ages and conditions, of all sorts and classes; will find us ready to minister freely to them with the best that we can give them in the name of our Diocese. There will doubtless be many who have for years found their spiritual home at the Ascension. These will be always welcome. But we know we speak for them in putting the missionary aspect of the work in the very forepart of our plan. In St. Mary's Church the Diocese will always be at home to the community; with an open and free and loving invitation for every soul in need without distinction.

3. It will be flexible, trying to meet as best it may the various needs of the various kinds of people whom we hope will come to us. The regular services on Sundays and on weekdays will be at such time and of such character as may prove convenient and congenial to different groups of people. Worship, instruction, meetings for prayer and intercession, plain preaching on the simple essentials of religion; we shall try to provide all these week by week. And in addition special services will be arranged from time to time for groups of people, representing special interests or activities, or belonging to organizations or societies which may desire recognition or help on our part.

Much more remains to be said. In subsequent issues of this paper announcements will be made of the progress of our organization and of the immediate plans for the work. Meanwhile, I earnestly ask the prayers of all who have the interests of the plan at heart that God will guide and strengthen us by His Holy Spirit so that all we do may be in accordance with His will and for the glory of His Name.

PHILIP M. RHINELANDER.

ST. MARTHA'S SETTLEMENT HOUSE

During the Epidemic

The chief feature of the work of St. Martha's House during the epidemic of influenza was very active cooperation with all neighborhood agencies and with as many civic ones as possible. The House and its small staff acted as a clearing house, for the 'phone and the bell were busy incessantly.

A committee of men was quickly formed at Fourth street and Snyder avenue Police Station, which became headquarters for doctors who were sent hither and yon day and night in hired or loaned taxicabs. Three thousand dollars was raised for relief work, including milk, eggs and groceries. St Martha's staff were asked to investigate cases of distress and to devise ways to help.

An Emergency Hospital was started at Broad street and Snyder avenue. St. Martha's House, so admirably adapted for this purpose, was offered also, but through a misunderstanding was not accepted. All turned in to help the hospital, which filled a great community need.

The Emergency Aid of Philadelphia sent a large number of reported cases to be visited and relieved in any way an ingenious visitor could devise. The help given included sympathy, advice, prayers by the bedside of the dying, food for sick or children, clothing, work obtained, convalescent care for children, nursing by friends, visiting or health nurses, doctors, clergymen and undertakers obtained, etc.

The two main things St. Martha's House was used for were:

I. Quantities of soup made daily and sent out once or twice a day during the month of October by Boy Scouts and other willing church boys.

II. Convalescent or anaemic children cared for on the large roof garden of the house where they played in the sun and fresh air and had plenty of milk to drink.

Jeon W. Colesbury, Deaconess

THE INASMUCH MISSION

The Inasmuch Mission Building has been commandeered by the War Department as an emergency barracks for the Jefferson College (Medical) Unit of the S. A. T. C. During the influenza epidemic the Mission was the centre of a notable work, especially among children as an emergency hospital. At the time of the transfer early in November the children were either sent to their homes or transferred to the Parish House of St. Simeon's, where a similar work has been done.

OLD SWEDES' MEMORIAL

On the second day in December, the Congregation and Sunday School of Gloria Dei (Old Swedes') Church. Southwark, purpose making observance of the fiftieth anniversary of the coming of their late Rector and his wife, the Rev. and Mrs. Snyder B. Simes, to take charge of the parish. On December 12th, 1868, Mr. Simes conducted his first serivce in the Church which he served for forty-seven years of faithful and successful ministry. As bride and groom

Mr. and Mrs. Simes came to the Rectory of Old Swedes' at the same time that he began his Rectorship; and the work of the Church and Sunday School was theirs jointly until the former was laid to rest in the yard of the old Church, in July, 1915. There Mrs. Simes followed him, in February of the present year. During the long period of their mutual service they won the affection and allegiance of a multitude of friends. both in the Church and in the community at large, and throughout the Mission field, where their personal generosity and liberal gifts of Gloria Dei Sunday School, under their inspiring leadership, gave many a struggling station encouragement and support.

As a fitting observance of this anniversary year of memory, it is proposed to place a memorial to Mr. and Mrs. Simes on the Mission field, in the form of endowing a bed in the Wuchang General Hospital, China, in their name. It is hoped to raise a fund of $1250 for this purpose, to be presented on December 8th, the Anniversary Sunday. Already the Sunday School has raised about five hundred dollars towards this amount, and the Congregation in general, and all friends of Mr. and Mrs. Simes throughout the Church at large, are being appealed to for the balance. A biography of Mr. and Mrs. Simes, in relation to Gloria Dei, is being prepared and will be sent all those who may apply for it. This and the arrangements for the Anniversary Services are in charge of the present Rector, the Rev. Percy R. Stockman, 916 Swanson Street, Philadelphia, to whom contributions may be sent by those wishing to make them.

QUIET DAY AT ROSEMONT

Father Hughson, Superior of the Order of the Holy Cross, will conduct a Quiet Day in the Church of the Good Shepherd, Rosemont, Wednesday, December 4, in the first week of Advent. The Quiet Day will be the central observance for the parish of the devotions in connection with the Advent Call to Prayer. Women of the Diocese generally will be welcomed, being asked to notify the Rector, Rev. Charles Townsend, if they will come for luncheon. The day will begin at ten o'clock.

Owing to changed conditions in the neighborhood and a possible merger with another group of parishes now under advisement, services at the Church of the Advent, Fifth and Buttonwood streets, have been temporarily discontinued with the resignation of the late rector, the Rev. E. M Frank. Services may be resumed in the near future under the direction of the Bishop of the diocese.

The Clerical Luncheon and Round Table Conference is announced for Monday, December 2, at 1 o'clock, at which the speaker is to be the distinguished English scholar, the Rev. Percy Deamer, who is spending the academic year in this country as a member of the faculty of the Berkeley Divinity School at Middletown, Conn.

HE PRAYED

He prayed,
There where he lay,
Blood-sodden and unkempt,
As never in his young, gay carelessness he'd dreamt
That he could pray.

He prayed;
Not that the pain should cease,
Nor yet for water in the parching heat,
Nor for death's quick release,
Nor even for the tardy feet
Of stretcher-bearers bringing aid.

He prayed;
Cast helpless on the bloody sod:
"Don't trouble now, O God, for me,
But keep the boys. Go forward with them, God!
O give our Highlanders the victory."
The kilts flashed on: "Well played," he sighed,
"Well played."
Just so he prayed.

W. M. Letts.

The Church's Ministry of Healing

How Our Hospital Served During the Recent Scourge

SHALL NOT ITS TREASURY BE REPLENISHED?

On the 13th of September, when it became apparent that the Influenza Epidemic at League Island and in the Fourth Naval District generally was going to be severe amongst enlisted men, the Commanding Officer at the Naval Hospital, Grays Ferry, called on the Superintendent and asked how many beds the Episcopal Hospital could furnish to the Navy on short notice. He was promptly informed that one hundred (100) beds would be devoted to this purpose.

And on Saturday, the 14th, the Hospital force began preparation of wards to receive not the patients suffering from Influenza, but patients suffering from diseases in general, who already had been admitted to the Naval Hospitals at League Island and Grays Ferry Road.

Men's Surgical Ward "B" was cleared of its patients, the Ingersoll Building was made ready to receive thirty-six (36) patients and the Aspinwall Building also was made ready to receive about forty (40) more. It was necessary also to open the Mission Building to be used for Dispensary Purposes. All three of these buildings had been idle, in whole or in part, for a year on account of the shortage of coal and because of the great expense of conducting the Hospital under the present conditions prevailing on account of the War.

The amount of work that fell upon the entire Hospital personnel was very great. The Doctors, Nurses, Orderlies, and every employe worked with the greatest energy to make ready all of these wards and buildings, and to transfer the patients that necessarily had to be moved.

On Monday, the 16th, the Hospital was ready to receive patients from the Naval Hospital; and on the 18th the Naval Hospital authorities began to transfer their patients to the Episcopal. This transfer was carried out rapidly and about one hundred (100) enlisted patients were made comfortable in the wards.

On October 1st the epidemic had so spread among the enlisted personnel at the Navy Yard that further request was made by the authorities; and our Hospital agreed to take forty (40) additional patients. This made it necessary to transfer the children from the Main Buildings of the Hospital and to open the Fisher Building. By so doing, the wards in the Main Building were cleared for the reception of forty (40) of the enlisted personnel. This work was accomplished promptly, and the Hospital received the additional patients.

By this time the epidemic was becoming general throughout the city, and on the 3d of October the Superintendent received the following letter from the Department of Public Health and Charities:

"My Dear Sir:

"Philadelphia is facing one of the most severe epidemics in its history and we urge upon the Board of Trustees of your institution the necessity for preparing special wards or temporary buildings for the care of patients ill with epidemic Influenza and Pneumonia. We feel that the emergency is so great that unusual methods must be employed in order to prevent a high mortality in these cases.

"Thanking you for your co-operation, we remain,

"Very sincerely yours,

"WILMER KRUZEN, M.D."

The Hospital, in anticipation of this call, had determined to devote one building especially to the care of the city's patients. The convalescent orphan girls who were in the Woodhouse Ward were removed to other quarters. A

building with forty (40) beds was devoted to the care of civilian patients suffering from Influenza—twenty males and twenty females. This provision was reported to Dr. Kruzen, and in reply the Director sent to the Hospital the following letter:

"October 8, 1918.

"Dear Sir:

"Thank you for your letter of October 5th. The opening of every additional ward will be of the greatest assistance, and I can assure you that your help in this direction is much appreciated.

"Very sincerely yours,
"WILMER KRUZEN, M.D.,
"Director."

During all of this period the members of the Visiting Staff of the Hospital Physicians and Surgeons, in common with all other doctors of the city, were worked to their utmost capacity, day and night.

The number of patients in the Hospital had increased suddenly from two hundred and sixty (260) to four hundred and fifty (450). Those suffering from Influenza especially were very, very ill, as they were not removed from their homes, as a rule, until Pneumonia or other serious conditions arose.

The Resident Physicians worked like Trojans; the nurses worked to exhaustion; the male employes had been reduced in number to such an extent that it had become necessary to appeal to the Naval authorities for additional attendants in order to enable the Hospital to care for the one hundred and forty (140) patients belonging to the Navy. By doing this the Hospital was enabled to carry the burden that suddenly had been thrust upon it. Sixty (60) nurses were stricken with Influenza during the epidemic; fortunately, all of them recovered and quite a number, much to their credit, resumed their duties at the earliest possible moment.

The Superintendent called upon the Emergency Aid and others and a number of ladies promptly offered their services. The head of the School for Deaconesses offered the services of a number of students and ten (10) of them gave excellent service to the Hospital. There were seventeen (17) Emergency Aid Aides who were taking a course of training at the Hospital; they continued their work through the epidemic. They were of great assistance. Other ladies, assisting during whole or part of each day, rendered service that enabled the Nursing Department to carry on its part of the work very satisfactorily. A list of the names of such ladies as took part in this work follows:

National Defense—Miss Rivinus

Teachers

Mrs. Dixon
Miss Moore
Miss Nichola
Miss Rothengass
Miss Peter
Miss Brownlee
Miss Laughlin

Church Workers—St. Mark's, Frankford

Miss Harding
Miss Schofield
Miss Stearns
Miss Nice
Miss France
Miss Simons

Emergency Aid

Miss Margaret Jeans
Miss Gainor Baird
Miss Maire Good
Miss Mary Glendenning
Miss Dorothy Newbold
Miss Frances Leiper

Office Work—Miss Mary F. Leiper

Emergency Nurses' Service—Mrs. W. W. Fry

Dietitians—sent by Miss Johnson, Head of Home Economics Schools of City

Miss Cook—took charge of Diet-Kitchen
Miss Potts—helped in Diet-Kitchen
Miss Cramp—helped in Diet-Kitchen

Sent by Emergency Nurses' Service
Mrs. Dora K. Zinn—helped in Diet-Kitchen

Deaconesses, Church House, 708 Spruce Street

Miss Page	Miss Whent
Miss Burgess	Miss Haines
Miss Kilburn	Miss Hudson
Miss Hann	Miss Knight
Miss Powell	Miss Steine

Mrs. Shoesmith
Had charge of Private Floor 1 week
Relieved Night Superintendent 3 nights

Miss Maxin, District Girl Scouts Commission
Girl Scouts

Miss Frances Dennis	Miss Wood
Miss Nellie Hollingsworth	

War Cross Community

Miss Greenaugh offered help	Mrs. Martin offered help

Lighthouse
Mrs. Bradford offered help

The Chief Resident reports that there were admitted 352 cases of Pneumonia and 135 cases of Influenza, a total of 487 patients, in addition to the 140 sailors; these all being over and above the normal applicants for our care. Of the 487 Epidemic sufferers, 162 cases of Pneumonia died, together with three cases of Influenza, a mortality of 33.9 per cent; a very gratifying result, considering the severe type of infection from which these patients were suffering.

At the meeting of the Board of Managers, October 31, 1918, the work accomplished was brought to its attention and after discussion of the subject the Board passed a Resolution thanking all those persons and organizations who had helped in the great emergency, the members of the Visiting Staff, the Superintendent, the Chief Nurse, the Chief Resident Physician and all others serving under them for the efficient services rendered.

A sample testimonial is appended.

THE LIGHTHOUSE
Philadelphia

Dear ———

I have just been appealing to the Episcopal Hospital again—I should think for the thousandth time; and I cannot forbear telling you how good everybody there, from the telephone operator up or down, has been during this dreadful time. Dr. James has been perfectly splendid—always available, and unfailingly kind and helpful to all of us or to anyone of our neighbors who asked for help and advice. The other doctors have been just as nice when we saw them. We have all been there at all sorts of times and for all sorts of advice or help, and have yet to find one person who was not ready to do their utmost in a very lovely spirit.

I really think you will have to decorate them when these strenuous days are past.

Very sincerely yours,
LOUISE LEWIS.

The Superintendent
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A PORTRAIT

Isaiah 14: 13-20.

For thou hast said in thine heart, I will ascend unto Heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north.

I will ascend above the heights of the clouds; I will be like the Most High.

Yet thou shalt be brought down to hell, to the sides of the pit.

They that see thee shall narrowly look upon thee and consider thee, saying, is this the man that made the earth to tremble, that did shake kingdoms;

That made the world as a wilderness, and destroyed cities thereof; that opened not the house of his prisoners?

All the kings of the nation, even all of them, lie in glory, every one in his own house.

But thou are cast down out of thy grave like an abominable branch and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet.

Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people; the seed of evildoers shall never be renowned.

The formal opening of St. Stephen's Church, Tenth below Market street, which has been closed for some months to allow of the completion of the Magee Memorial has been fixed for the evening of December 5th. We hope to be able in the January issue to print a detailed account of the work which has so enriched the interior of this historic edifice and made it one of the genuine art treasures of the city.

A beautiful gallery window has been recently placed in the Church, the gift of Miss Martha McDowell, in memory of her father, who was for mean years a vestryman of the Church and served as a manager of the Burd School in which he took part in particular interest. The new window is by the same artist as the much admired lower window, whose subject is the Resurrection. The theme of the new window is the Ascension. Together they not only harmonize in tone but present a beautiful conjunction of subject.

The rector of St. Luke and the Epiphany is arranging for a series of lectures on the first Thursday evening of the month to be delivered by persons home from the front who can give first aid impressions of the activities and conditions in the war zone. The speaker for November was the Rev. Joseph H. Odell, D. D. (whose informing article we printed from the Outlook in our September issue.) The lectures are to free and open to the public and give promise of becoming of wide general interest.

Dr. James Alan Montgomery relinquished the oversight of the work of our Church at Camp Meade, returning to resume his duties at the University the Divinity School, and the Rev. Benjamin H. Bird has been placed in charge until January 1st.

The address of the Rev. G. Woolsey Hodge, S. T. D., rector of the Church of the Ascension, Philadelphia, is changed to The Gladstone, Eleventh and Pine streets.

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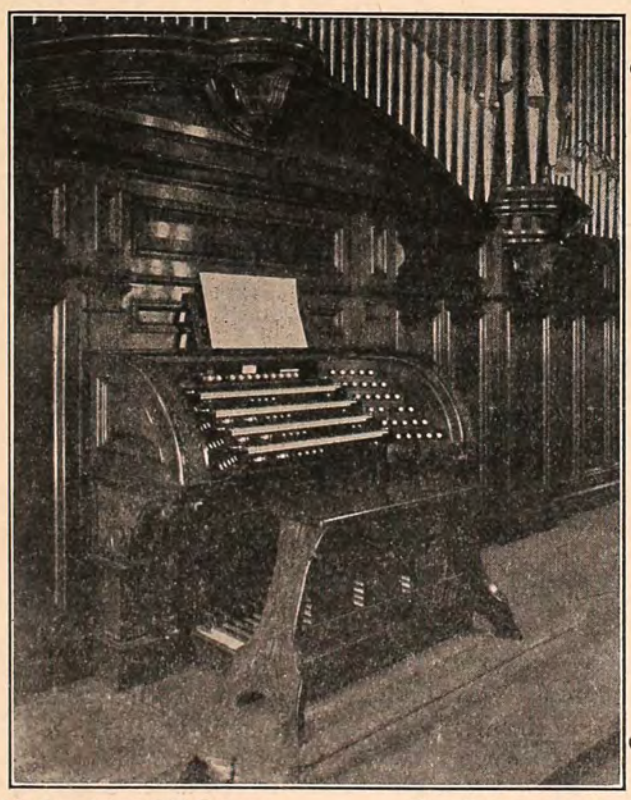

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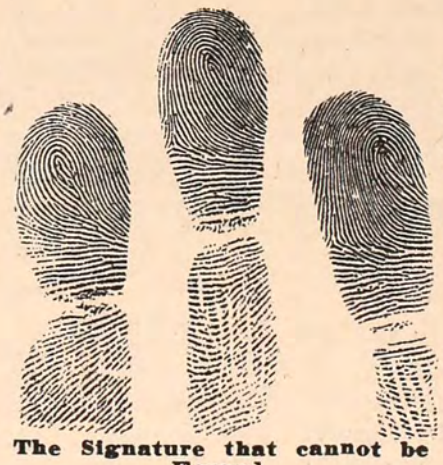

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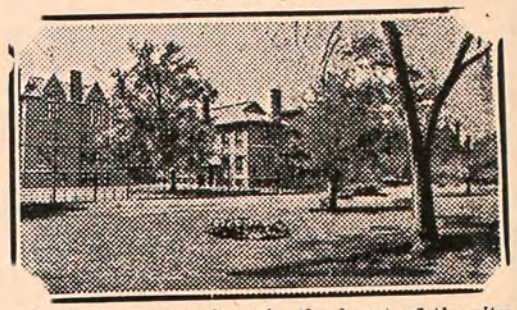

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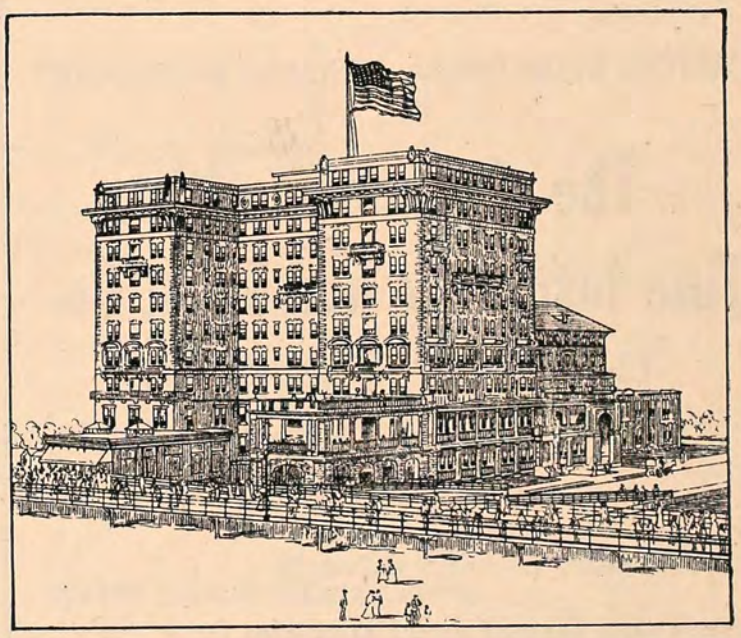

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